

THE
 UTAH REVIEW.

REV. THEOPHILUS B. HILTON, A. M., B. D., EDITOR.

TWO DOLLARS PER ANNUM.

MARCH, 1882.

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VOLUME I.

MARCH, 1882.

NUMBER IX.

I.

A PLEA FOR FREE SCHOOLS.

It is not unusual for Americans to think that ours is a nation of fifty millions of people, so free that they no where feel the weight of the laws which have been established as a protection and reasonable restraint; that there is a great depth of patriotism in the hearts of the people; unlimited room for expansion; measureless resources yet to be utilized; that a free press is the safe-guard of the free thoughts of the people; that the old flag is over all, and that from every signal station the answer that comes is full of promises of a career of unexampled splendor, prosperity, and peace.

Still there are shadows on this winsome picture, and it is the part of prudence, now and then, to examine lest, while the days are so full of light, the nights so full of calm, and while the watchman's cry monotonously repeats "all is well," this nation, which we love so much, may be turned aside on treacherous currents, and stranded at last on the bleak coasts of forgetfulness, as in the past so many other nations have been, which in the mornings of their careers were, like ours, full of promise, but which within themselves held no germ of immortality.

To our shores are drifting annually three-quarters of a million of foreigners. Many of them are noble men and women, many are idle and vicious. Of these immigrants the more idle and cunning are detached, and never get further than our large cities, where they swell the elements which make life and property unsafe, and also cause the cost of governing our cities and the misery within them to steadily increase. The others go to the country and often banding together form little colonies. There are counties in each of the Northwestern States

which might with perfect propriety be named "Little Wales," "Little Ireland," "Little Sweden," or any other of a dozen European nationalities. The people there are for the time being at least a foreign kingdom. They adhere to the customs, the ideas, the modes of life and thought which they were brought up under beyond the sea; they have the same confused ideas of this Republic which the peasant of Scotland or Germany has, and if any bigotry or superstition attached to them in their native land, it clings to them still. Those who come to us from Europe are of the free races; those who steal in with insidious tread from the Orient are a servile race, and besides the chain upon their souls, their hearts, through the hearts of their ancestors before them, have acquired the hereditary hardness and coldness which comes of four thousand years of continuous suffering and vice.

Turning from the foreign-born to our own people and the change is not altogether reassuring. In the South we find a million children of a race that a little while ago were slaves, growing up in abject ignorance. In the same region are twice as many more white children growing up the same way. In full three-fourths of the Northern and Western States a kindred state of affairs exists, though the proportion of the densely ignorant is less than in the South.

Again, because of the revolution which the invention of steam has caused, and because of the mighty increase in wealth which has occurred during the past thirty years, men with colossal fortunes are growing so plenty that it is hardly respectable to be poor any more. These rich men are vying with each other in extravagant expenditures of money, and the effect is seen in many baneful ways. Young men can no more bear the slow task of working through years to accumulate a fortune; business becomes a gamble, and every day we read of some name that is wrecked because of a crazy dream of making a fortune in some swifter way than honest fortunes can be made. Young girls, by a Free Masonry of the air, find out that there is a price set on beauty, and annually tens of thousands of these moths flutter in the glare of gold and diamonds and soft robes, until, blinded, they are at last singed and lost.

The rich are not content with fortunes greater than they can manage, but combining together in vast corporations, they seek for more; and that they may not be obstructed in the carrying out of their plans, they poison the Republic at its spring by corrupting law makers and law executors, and by causing a mercenary press to teach false doctrines to the people.

The ostentatious display of wealth works another evil. It not only

makes the sorrows of the poor harder to bear, but it engenders discontent and complainings in humble homes, which culminate at last in the loss of all love and respect among the inmates, and the door is opened wide to temptation and crime.

Thus we see the cities of the North teeming with evil; in the country, among the homes of the poor, the old feeling of contentment, which made families indifferent to a hard fortune, is swiftly disappearing; we see pitiless wealth controlling at every capital; we see clashing of races and the appalling ignorance of one race at the South; in the Old West many of the evil features which the early immigrants from Europe fled to escape, are being fostered and given strength; in this Central Basin there is established a kingdom, foreign in every attribute to this Republic, and numbering now one hundred thousand souls, while in the Far West, by the Golden Gate, there stand one hundred thousand Asiatics menacing the future of this Republic as no free land was ever before menaced, because behind this little wave which has been thrown upon our shore, there heaves an illimitable ocean ready to overwhelm us.

To all these, save the Mongolian, the ballot is given, and our political teachers tell us our liberties are safe in such keeping. I do not believe it. Crimes which are loathsome do not when aggregated make a virtue, and the instincts of unspeakable ignorance are not to be trusted as custodians of a free people's liberties.

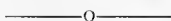
What is the remedy? If our government was a monarchy, I should say the future might be left to the press and the churches. It is not safe in this Republic to trust to them. The press is too mercenary; the zeal of churches causes them, whenever they become strong enough to show their power, to be arbitrary and uncompromising. I do not under-rate their work for good; but that they are not sufficient to preserve national life or a free people's liberties has been over and over demonstrated.

The more I weigh the matter the more I am convinced that there is no hope except through free schools; schools where tuition is free; where morality and the rudiments of an education are taught; where the children of Gentile and Mormon, of Jew and Christian, of Catholic and Methodist may meet on common ground, and where the child learns, as he can learn in no other place, that if he is honestly to be loved and honored and respected by his fellow men, he must be worthy to be loved, to be honored and respected. Going out from that little Republic, he soon discerns that the Great Republic around him was fashioned on that same model, and the rules which governed in school will govern all his life.

When he gains that thought, something of the simplicity and grandeur of his country will dawn upon him, and suddenly he will realize that he lives in a land which is worth living for, and, if needs be, dying for. From that time onward he will be safe, no matter where his lot may be cast; whether as a leader or a sapper and miner in the works; whether in the engine room, the pilot house, or aloft among the sails.

We have no standing army, no fortresses. These are useless devices with which to keep a free people in the right path. We must seek for other defenses and defenders. School houses must be our forts, and children in free schools must furnish the hosts behind which this Republic can alone rest in security. Between free schools and the eternal principles of perfect liberty an electric chord forever vibrates. These little Republics are the camps in which the armies of the Great Republic must be drilled, and when these camps are increased until every child shall receive their rough discipline and their sanctifying baptism, then the land will be safe, and nothing can check the glorified advance of this Nation, until, by comparison, every other nation that ever existed will seem pitiful and poor.

C. C. GOODWIN.



II.

MISSION WORK IN UTAH.

THE MISSION WORK OF THE PROTESTANT EPISCOPAL CHURCH.

St. Mark's Schools.

The Protestant Episcopal Church began operations in Utah fourteen years ago, and its first practical work was the establishment of schools. Bishop Tuttle and his helpers saw at once that the chief instrumentality for gaining a permanent Christian influence must be the education of the children, and the absence of any free-school system, or the hope of one, rendered it an imperative necessity to make every available contribution for the supply of that want. At the present time the church has under its supervision in the Territory five schools, with an enrollment of 700 pupils.

St. Mark's School opened in 1867, with sixteen scholars, and has

developed into a thoroughly organized graded school, carrying the pupils from the A B C through a complete and systematized English course, comprising the higher mathematics, the elements of the sciences, and English literature. In addition, there is a classical course, which meets the demands of the rising standards of the Eastern colleges. Five boys have passed the examinations, and so far have made a good record at college.

Rowland Hall, a high-grade school for the education of girls, is the outgrowth of St. Mark's School for Girls, which was opened in 1871. This school furnished a loving and careful home for pupils from abroad, and, while providing, first of all, for thorough and pains-taking work in English studies, secures the best talent to be obtained for the ornamental branches of music, drawing, painting, and the modern languages.

The School of the Good Shepherd, Ogden, founded in 1870, has a most admirable building for its purpose, with a well qualified corps of teachers, and an enrollment of 150 scholars.

St. John's School, Logan, was opened in 1873, and St. Paul's School, Plain City, in 1877, both under the supervision of the rector of the church at Ogden.

Nearly 3,500 pupils have received more or less of their education in these schools, 1,800 of whom have been free scholars, educated by means of the gifts of Christian people at the East.

It is the distinct aim of all these schools to do good, honest work, without shams, or attempt at mere show, and especially to prepare boys and girls for the practical duties of life and society, as they exist here in the West. Girls are taught sewing, and are expected to know how to make a good calico apron before they learn to embroider; and boys are expected to know how to manipulate figures correctly and rapidly, and to know the geography of Utah before they undertake geometry or geology; and if a boy has to leave school at fourteen, what knowledge he has got is of direct use to him.

As to the actual work the schools have accomplished, figures and words tell but little. Beside the innumerable influences, perpetuating and widening through many lives, which are never visably registered, ask the hundreds of young men and young women in our homes and on our streets, who have received their education at St. Mark's, and you will have an accumulation of powerful and thankful testimony of its past work.

Bishop Tuttle was made bishop in Trinity Chapel, New York City, May 1, 1867. Before this he had sent out two ministers to Utah, the

Revs. G. W. Foote and T. W. Haskins. They held their first service in Independence Hall, May 5, 1867. On July 1st they opened a day school. In all these fourteen years and more, not a Sunday has passed in Salt Lake City but that this church has held its regular services here, and from the small beginning growth has come, until the present state may be summed up as follows:

In Salt Lake City, two churches—St. Mark's Cathedral and St. Paul's Chapel—both of stone, and both entirely paid for, and served by four clergymen—the Bishop and the Revs. Kirby, Miller and Armstrong. St. Mark's School and Rowland Hall, the former with 400 pupils and the latter with seventy, the latter having a boarding department for girls, where they are received, cared for and educated at a total cost of \$35 per month; and St. Mark's Hospital, where 360 patients, or more, are cared for yearly.

St. Mark's Parish is considered as extending over the whole city. In it are 234 communicants and 419 Sunday scholars. In the last year, eighty-nine were baptized, fifteen confirmed, forty-four married, and forty-eight buried. During all these years, the charity association of the parish, faithfully managed by the ladies, has given yearly from \$600 to \$1,000 for the relief of the sick and poor.

In Ogden, the Rev. Mr. Gillogly began work July 17, 1870. His death on February 14, 1881, was a great loss. Under his faithful leadership, this church has advanced in Ogden, Logan, Corinne and Plain City, till this is its condition: three clergymen—Revs. Unsworth, Bleecker and Davis; two churches, entirely out of debt, one each at Ogden and Corinne; three school-houses, one each at Ogden, Logan and Plain City, and in these schools, 230 pupils. In the churches, 113 communicants and 291 Sunday scholars, twenty-five having been baptized last year, eight confirmed, sixteen married and seven buried.

The towns enumerated above are the only ones in Utah where the Protestant Episcopal Church has established its regular services; but Bishop Tuttle makes annual visits elsewhere, as at Park City, Frisco, Beaver, Silver Reef, etc., biding his time until able to begin regular work in these places also. The efforts made by this church to care for the sick and poor, and to seek out and educate the neglected and ignorant, commend it to the good-will of men of all classes and creeds, and they have helped it generously, as witness the following:

Last year the people of Salt Lake City gave \$17,493 (including dues and gifts to St. Mark's Hospital); of Ogden, \$1,230; of Logan, Plain City and Corinne, \$106; total, \$18,829.

If any church will zealously see to it that it maintains good works, there seems no doubt that the people will willingly lend a hand to help it on.

G. D. B. MILLER,

Head Master St. Mark's School.

THE EDUCATIONAL WORK OF THE CONGREGATIONAL CHURCH.

The New West Education Commission.

This society of Christian philanthropists was organized in Chicago about two years ago. It looks to the Congregational churches of the country for its constituency. Rev. Dr. Noble is its president; Col. C. G. Hammond, treasurer. Some of the best men of Chicago are upon the board, and also eminent men throughout the country. Utah, New Mexico, Colorado, Idaho and the whole vast region known as the New West, constitute its base of operations. Christian education is their watchword. In Utah schools have been undertaken in Park City, Hooper, West Jordan, Farmington, Bountiful, Centreville, Stockton, Bingham, Sandy, Coalville, Lehi, Morgan City and Hoytsville, besides primary schools in Salt Lake. In these schools, up to this time, probably 2,000 pupils have come under the instruction of Christian teachers.

At first, in many places, much prejudice was aroused among the people by the representations of prominent Mormon leaders. In every case it has largely died out or is slowly dying. The teachers employed have been of noble character and much wisdom, and their work has commended itself wherever they have labored. The Commission has given powerful aid in the founding of Salt Lake Academy hitherto. Its part in this work is spoken of elsewhere. The aim is to open new schools constantly as they are needed, supply the best teachers and facilities of instruction, and by example accustom the people to the presence of free schools, and to appreciate their value. By and by sufficient stimulus will be given to education, so that the people will demand to be taxed for the support of free instruction. The people of Utah are poor, but in many communities they are doing nobly in the support of schools. As compared with those of the East, these schools are inferior, but the movement is upward. In a considerable number of instances, appeals to the Commission have been made by local trustees in Mormon towns (one or more of the trustees being non-Mormon), that a teacher might be sent them. These trustees have promised the aid of local taxes, also to support such teacher. This, probably, is due to the excellent reputation of the ladies sent out by the Commission. They have been skillful, non-

combative, and have won their way by teaching positive truth. Many places are thus opening up to the efforts of the best teachers, and perhaps no Christian work in Utah has better prospects. The teachers, for the most part, conduct Sunday-schools and other religious services. In several of the audiences of over a hundred, are gathered young men and young women of the settlements, with parents, and occasionally a Mormon bishop with members of his flock. The treatment which these teachers have received has been uniformly respectful, and they are all enthusiastic in their work. This society, in connection with other Christian agencies, and influences of business and social life constantly increasing in Utah, give hope for its future. The present agents of the Commission in Utah, who are vigorously pushing its work, are E. Benner, Principal of Salt Lake Academy, and D. L. Leonard, Superintendent of Home Missions in Utah, Idaho and Montana.

Salt Lake Academy—a Young and Progressive Educational Institution.

The Salt Lake Academy opened in the fall of 1878. The original idea was to make it a parochial school, and have it under the immediate control of the Congregational Church; but, upon maturer thought, and after correspondence with Mr. Benner, the present Principal, and conference with President E. P. Tenney, of Colorado College, a wiser plan prevailed. It was decided to draw a charter for an academy, and place it under perpetual control of a board of trustees, having no official connection with any church.

Rev. W. M. Barrows was the first president of the board, and associated with him were such men as Prof. Holden, Col. Hollister, Judges Emerson and Van Zile, J. R. Walker, Major Bradley, Hon. J. T. Lynch, and others equally prominent.

Col. Hollister, with his indomitable energy and no brilliant prospect to plead, succeeded in raising about \$3,000, with which the present additions to the Congregational chapel were made. Perhaps Col. Hollister bore as much sacrifice and is as well entitled to be called the father of the enterprise as any man; but it has been by united efforts of all the members of the board that the school has had so great prosperity. The teachers from the beginning have won the respect of the best people in the Territory, by their education and talent. It was very soon discovered that, in order to secure a prosperous academy, the lower grades of instruction must be fostered. A preparatory department, therefore, has been in operation since very early in the career of the academy. One year after the beginning of this enterprise, a society of philanthropic

Christian gentlemen was formed in Chicago, under the name of the New West Education Commission. Powerfully aided by this society, the Academy has become the centre of important work in different parts of the Territory.

The Academy has been steadily increasing in efficiency and numbers. The number at present in the Academy and preparatory schools in the city is 275. About 200 of these are in the Congregational chapel and the rooms adjoining. These are commodious and well arranged rooms, but are not intended for permanent occupation.

In view of the increasing work, the trustees determined to obtain a suitable permanent location, and accordingly, a lot was purchased of Bishop E. Woolley, at the corner of Third East and Third South streets, where a substantial basement has been built. The work will go on as soon as the weather is suitable. The building is designed by E. L. T. Harrison, and will be of the best Cottonwood brick, with stone and red brick trimmings. Particular care has been given to heating and ventilation. Above the basement will be three large study rooms, principal's room, recitation rooms, halls and wardrobes; in the basement, wash rooms, chemical and cabinet rooms; in the second story will be a large study room, recitation rooms, library and a hall for assembly, thirty-four by fifty-four feet. The building will be heated by steam and ventilated in the best manner. When finished it will be a well appointed building, and will reflect credit upon the liberality and foresight of the trustees.

For this improvement the citizens of Salt Lake have contributed in the neighborhood of \$12,600, most of which has been collected. This has been done by the untiring efforts on the part of the principal and Postmaster J. T. Lynch. From the New West Education Commission \$13,000 have been received. If more money is needed for present improvements, hosts of friends here and elsewhere stand ready to help.

The management of the Salt Lake Academy is liberal and Christian, and has commended itself to a very wide and enthusiastic constituency. A bold plan was last year adopted by the New West Educational Commission—that of establishing free primary and intermediate schools in Salt Lake City. At once they were filled, with no detriment to the attendance of any of the other schools of the city, so far as we can learn. The plan is to increase the number of these schools, placing them under the care of able and experienced women. No part of the general work has received encomiums equal to those of the primary departments.

This whole scheme of education is under a wise, united and com-

pact management. Its plans have hitherto met with cordial sympathy and support from all classes of the people. The future development of this institution, and the schools connected with it, will be equally deserving of the aid of Christian philanthropists.

E. BENNER,

Principal Salt Lake Academy.

MISSION WORK OF THE PRESBYTERIAN CHURCH.

The churches and mission stations under care of the Presbytery of Utah extend from Malad, Idaho, to St. George, in Southern Utah, a continuous line 450 miles long. There are twelve organized churches and thirty-three mission schools, under charge of seventeen ministers and forty-five teachers. These churches and schools are so grouped geographically as to furnish each minister with a circuit. The field is divided and supplied as follows:

Beginning at the north, the Rev. E. M. Knox has charge of Malad and two other preaching stations. Mrs. E. M. Knox has charge of the school at Malad, which numbers twenty-eight scholars, with a Sabbath-school of fifty-one. The next group of stations consists of Franklin, where Miss Anna Noble teaches the school of forty-six scholars and conducts a Sabbath-school of fifty-two boys and girls; Smithfield, where Miss Nellie Bartlett is bravely holding the fort and teaching thirty-three young Mormon children in day and Sabbath schools; and Logan, at which point we have a growing church of about twenty members, and a school which requires the services of two teachers, Mrs. C. M. Parks and Mrs. Maggie Shirley. This group of one church and two mission stations is under the ministerial charge of Rev. Calvin M. Parks.

His nearest neighbor is Rev. P. Bohlbeck, a Swedish minister who has recently entered the field. His circuit consists of Millville—where Miss M. J. Hall has a school of nineteen pupils and a Sabbath-school of twenty-three—Hyrum and Wellsville. Hyrum lies near to Millville; Miss Carrie Nutting is the teacher, and her school numbers nineteen and the Sabbath-school eighteen. Miss Kate Best has recently opened a school at Wellsville, the next town. Crossing a spur of the Wasatch mountains, we come to Brigham City, where the fearless Rev. S. L. Gillespie has been doing valiant service for the Master in the face of the most bitter and determined opposition, and where a school of thirty-eight scholars has been gathered by his ceaseless efforts, seconded by the teacher, Miss Mary Christie. The Sabbath-school numbers thirty-two. Mr. Gillespie preaches also at Corinne, seven miles away.

Rev. J. F. Knowles has charge of our church at Ogden, which has grown to a membership of forty. Misses Ellis and Campbell have charge of the school, which now numbers ninety scholars, and is only kept from growing larger by the limited accommodations. Kaysville is also under Mr. Knowles' charge, where Miss Ella McDonald has just begun and gathered eight scholars in the day school and nine in the Sabbath-school.

At Salt Lake City, the church has reached a membership numbering ninety-six. Rev. R. G. McNiece is the pastor. Here the well-known Collegiate Institute continues to flourish under the able management of Prof. J. M. Coyner and his corps of assistants, five in number. The enrollment is 210; Sabbath-school, about 150.

Passing south from Salt Lake City thirty-five miles, we reach the field where Rev. T. F. Day is holding two forts, viz: American Fork and Pleasant Grove. At the former place a school of seventy-five is taught by Mrs. Ada Day and Miss Julia Ashley. The Sabbath-school numbers forty-five. At the latter place, Miss Work has a day and Sabbath-school.

Rev. G. W. Leonard lives at Springville, where he has gathered a church of about fifteen members, and where the model school, under the care of Miss E. Munger and Miss M. Voris, numbers eighty-nine. The Sabbath-school has 111 enrolled. Mr. Leonard preaches also at Spanish Fork, where Miss Lucy Perley is beginning to build up a school. Springville is fifty-five miles south of Salt Lake City.

Twelve miles further south is Payson, where for four years Mr. Leonard has sustained a work which now shows good and encouraging results. Rev. J. A. L. Smith is the minister in charge, and Miss Amelia Woodruff teaches the school, which numbers forty-five; Sabbath-school, thirty-nine.

Twenty-five miles further south, Rev. C. M. Fraser resides, and has charge of Nephi and several neighboring towns. The school at Nephi is taught by Miss Marcia A. Scovel. Enrollment, thirty; Sabbath-school, thirty-seven.

At Fillmore, the former capital of Utah, 165 miles south of Salt Lake City, Rev. W. A. Hough preaches to a growing congregation, in the old State House. Misses McKean and Craig have a school of forty. The Sabbath-school numbers about the same. Mr. Hough also has two outlying points, viz: Kanosh and Scipio.

At Parowan, 260 miles south of Salt Lake City, a school is taught by Mrs. W. C. Cort and Miss Grace Canning, which now numbers thirty-eight. The Sabbath-school is an attractive feature of the work.

At Cedar City, about fifteen miles south of Parowan, Miss Eliza Hartford is working and praying under tremendous difficulties. Both these points are under the care of Rev. W. C. Cort.

At Silver Reef—a mining camp about twenty miles north of St. George—we have a church of about twelve members, and a working Sabbath-school. Here the school is supported by a public fund raised by taxation and tuition. As it is a *Gentile* town, no mission school is needed. Rev. E. N. Murphy has charge of the church, and preaches also at Toquerville, a Mormon town, where we have successfully opened a school under the instruction of Miss Fannie Burke. The school numbers twelve; the Sabbath-school twenty-six.

Washington and St. George, “away down South in Dixie,” 350 miles south of Salt Lake City, is the circuit of Rev. A. B. Cort. The school at Washington is taught by Miss Virginia Dickey, and numbers thirteen. Miss R. A. Stevenson teaches at St. George, and has gathered thirteen scholars. This is our extreme southern point.

Crossing the mountains east, and returning north by another route, we find Rev. P. D. Stoops at Richfield, with three outlying stations, viz: Monroe, Marysvale and Salina. At Richfield, Miss J. A. Olmsted is the teacher, and the school numbers twenty-seven; the Sabbath-school, thirty-three. At Monroe, Miss P. H. Wheeler has been teaching—with the exception of a brief interval—four years, and has a school of thirty-seven and a Sabbath-school of forty-four.

Going thirty-five miles further north, we reach Gunnison, where Miss Crowell teaches a school of twenty-six and a Sabbath-school of thirty-four. This is part of the charge of Rev. G. W. Martin, who lives fifteen miles further north at Manti, where we have a church of sixteen members and a school taught by Misses Galbraith and Leonard. Mr. Martin preaches regularly also at Ephraim, north of Manti. Our church at Ephraim numbers thirteen. The school is under Miss Rea’s instruction. A Sabbath-school also flourishes here. Ephraim is fifteen and Manti twenty-two miles south of Mt. Pleasant.

The next and last circuit consists of a church and four mission schools, under the care of Rev. Wm. Willson. The church is at Mt. Pleasant, with a membership of forty-two. The Sabbath-school has an enrollment of 143. The day school numbers 100, and is taught by Misses Fishback, Stayers and Tubbs. The school at Spring City numbers eighteen and the Sabbath-school thirty-two, and are under the management of Miss M. A. Young. At Moroni, Mrs. S. M. Sorenson teaches the day and Sabbath schools, where about eighteen pupils are

being educated. A school has been opened at Fairview, six miles south of Mt. Pleasant, taught by Miss Sorenson, an efficient graduate of the Mt. Pleasant school. She has ten pupils.

D. J. McMILLAN,

Superintendent Presbyterian Mission Work.

Presbyterian Work in Salt Lake City.

The year 1881 has been the most prosperous year that the Presbyterian Church in this city has known since it was organized, ten years ago. Twenty-five have been added to the membership of the church, the attendance upon the services has been greater, the Sabbath-school is in better condition than ever before, and more good has been done.

On Sunday evening, November 13, interesting services were held to commemorate the tenth anniversary of the church's organization, and a large audience was present. During the past year the church grounds have been carefully graded and sodded, and a neat fence put around the premises, the total cost of the two improvements being something over six hundred dollars.

Through the Christian generosity of Prof. and Mrs. Coyner, the pastor has been presented with an attractive and commodious residence, containing seven rooms and a bath-room, on condition that, when he is through with it, he shall turn it over to the church for a permanent parsonage. So that both financially and religiously the church has been very prosperous during the past year.

It has also been a very prosperous year for Presbyterian work in the Territory. Five ministers and eleven teachers have been added to the working force during the year, and seven new schools have been opened.

All this work, in connection with the grand work done by other Christian denominations, affords ground for the belief that, within the next ten years, the Christian religion will be supreme in Utah.

Collegiate Institute.

In the winter of 1873-74, Prof. John M. Coyner, of Indianapolis, Indiana, spent a few days in Salt Lake City, on his way to the Pacific Coast. While in the city, he made the acquaintance of Rev. Josiah Welch, pastor of the Presbyterian Church, and from him learned the religious and educational status of the Territory. They both agreed that Utah furnished a remarkable field for future educational enterprise.

and that the Presbyterian church should be in the front ranks of those engaged in this important work ; and when they parted, as Prof. Coyner left for San Francisco, he said to Mr. Welch :

“When you get ready to inaugurate your educational work, let me know, and, God willing, I will aid you.”

But neither one expected events to develop so rapidly. At that time only a lot was purchased, but not paid for. But in less than twelve months a large church was erected, with basement rooms ; and, true to previous agreement, Prof. Coyner had been invited to, and had accepted, the superintendency of the Salt Lake Collegiate Institute, which was opened in the basement, on the 12th of April, 1875.

The growth of the school from thirty pupils, with no facilities, no resources, to a permanent school of two hundred pupils, with an organized faculty and a board of trustees, and a system of graded instruction equal to the best schools in the States, a well-defined course of study, embracing nine years, and school property worth \$16,000, has been most remarkable.

Since its organization, seventeen teachers and over six hundred pupils have been connected with the school. The pupils have not only come from Salt Lake City and Utah Territory, but from Nevada, Idaho, Montana and Wyoming. No special efforts have been made to give the school publicity, yet its character has become so established for order, systematic training, and intellectual culture, that it is recognized as one of the leading schools of the Rocky Mountain region.

The course of instruction in the High School embraces four years, and includes both classical and scientific studies. The classical prepares the student for the best colleges in the East.

Over two hundred pupils have been enrolled during the present year, commencing September 6, 1881, and the prosperity of the school in every respect excels that of any previous year in the history of the institution.

J. M. COYNER,

Principal Salt Lake Collegiate Institute.

METHODISM IN UTAH.

The first Methodist sermon ever delivered in Utah was preached in Salt Lake City, in 1869, by the Rev. Hartsough, of Iowa. This was the beginning of Methodism in Utah.

May 8, 1870, Rev. G. M. Peirce, the first Methodist missionary in Utah, arrived, with his family, at Salt Lake City, and began the work of planting Methodism on Mormon soil. One week later he began his labors in Independence Hall. Faust's Hall (an unfinished hay-loft over Paul & Mulloy's livery stable), was rented at \$600 a year. This hay-loft was seated and made ready for use in less than two months after Mr. Peirce's arrival. September 12, 1870, the Salt Lake Seminary was opened in Independence Hall. Rev. Erastus Smith was appointed principal, and was assisted by his wife. October 16, 1871, ground was broken for the present church edifice, and December 31 the first story was ready, and the first service held.

June 15, 1880, Mr. Peirce visited and preached at Corinne. One month later, Bishop Ames and Chaplain McCabe held services, morning and evening, in the Opera House. At the close of the evening service, the chaplain raised, by subscription, \$1,000 for building a Methodist church, which sum was increased the next day to \$1,400. A lot was purchased, and eight days afterwards a contract was let for building the church, and two months later the edifice was dedicated by the Chaplain, assisted by Rev. G. M. Peirce. The church cost \$4,000, and was the first regular church dedication in Utah. The first free school opened in Utah was established in Corinne, in 1877.

Mr. Peirce was appointed superintendent of the Methodist missions in Utah. Through his efforts, the work was extended to other points. Theatres, halls, railroad depots, etc., were used as preaching places, and to prepare the way for church buildings. To-day Methodism has church edifices at Ogden, Salt Lake City, Corinne, Tooele, Provo and Beaver, valued at \$61,000; parsonages at Corinne, Provo and Frisco, valued at \$850. Total value, \$61,850. On this property there is an indebtedness of only \$5,650.

The society at Frisco use the district school house for church purposes. The membership of the several churches numbers 189. Of course many have removed or died, especially within the past year. Take the Salt Lake City church as an illustration. There have been 205 removals and deaths.

From the Statistical Reports of 1880, and those of the year 1881, we make the following summary:

	1880.	1881.	INCREASE.	DECREASE.
Missionaries	9	11	2	
Teachers	9	13	4	
Members in Full Connection	131	143	12	
Probationers	29	44	15	
No. of Day Schools	5	5		
No. of Day Scholars	257	472	215	
No. of Sabbath Schools	6	8	2	
* No. of Sabbath Scholars	585	535		50
No. of Churches	7	7		
Probable Value	\$67,700.00	\$67,000.00		\$ 700.00
No. of Parsonages	2	3	1	
Probable Value	1,000.00	850.00		150.00
Value of School and other Property	2,750.00	4,850.00	\$2,100.00	
Raised for Missions	49.00	143.75	94.75	
Raised for other Benevolent Collections	16.00	52.00	36.00	
Reduction of Indebtedness	7,750.00	5,450.00		2,300.00
Raised for Repairs	910.00	1,359.00	449.00	
Raised for other Purposes		2,307.95	2,307.95	

* Decrease caused by closing of a school at Silver City for the winter; cause, suspension of work during winter.

The following is a tabulated statement of the results of twelve years in Utah, from the reports of the Mission Conference, 1881:

LOCALITY.	CHURCH PROPERTY.		MEMBERSHIP OF CHURCHES.	DAY SCHOOLS.	SUNDAY SCHOOLS.
	VALUE.	INDEBTEDNESS.			
Salt Lake	\$50,000	\$ 900	80	125	200
Ogden	5,000	2,500	40	90	70
Corinne	600				
Tooele	1,500	250	3	85	80
Provo	2,000	2,000	37	50	130
Beaver	2,500		13	80	60
Frisco	250		16		76
Totals	\$61,850	\$5,650	189	430	616

Missions and Appropriations.

Salt Lake School	\$600	Beaver	550
Ogden School	400	Frisco	500
Tooele School	100	Blackfoot	250
Provo School	200	Bingham	300
Beaver School	200	Treasurer's Traveling Expenses	100
Salt Lake	1,000		
Ogden	750	Grand Total	\$4,700
Tooele	500		
Provo	750	Missions, 8; Schools, 5.	

School Work.

Whoever has thoughtfully considered the relations that the Christian church sustains to the peculiar civilization of this New West, and its antagonism to the religious despotism of this Territory, must recognize the fact that, whatever permanent success it may have attained, and whatever influence it may have exerted upon the Mormon community, have been mainly through the school work of the church. Utah owes her better civilization, her culture in American Principles, and her broader thought, to the Christian schools, established along with the planting of the churches.

The Methodist Church opened its first mission school in Salt Lake City, September 12, 1870, with an enrollment of twenty-eight pupils. It gained rapidly in favor and influence in the city, and for a time its permanent success seemed assured. By reason of untoward circumstances it lost its prestige and reached a very low ebb. During the past year, however, a renewed effort has been made to establish it on a permanent basis, and make it the central school of the church for the Territory. A new and vigorous policy is now being pursued to accomplish this end.

The success of the school thus far during the present year, through the untiring energy of the Principal, Rev. T. B. Hilton, A. M., and the faithful work performed by his associate teachers, is very gratifying. There has been a continued increase in the number of pupils in attendance, a higher degree of efficiency attained, and a growing confidence in the community in its ultimate success.

It is the purpose of the church to develop this school into a University. As tributary to this, Seminaries have been established at Ogden, Tooele, Beaver and Provo, where new and permanent improvements in school buildings have been made during the present year.

The greatest evil that has befallen the mission work of the Methodist Church in Utah has been through constant changing of pastors and teachers.

Some idea of the difficulty of building up a school of high grade in Salt Lake City may be gained from the fact that the Salt Lake Seminary was opened September 12, 1870, by Rev. E. Smith, who taught the school for one year and resigned. Rev. F. S. Stein, A. M., was elected to fill the vacancy, and had charge of the school for four years; at the expiration of this period, he resigned, when Rev. Clark Smith, A. M., was elected to fill the vacancy, and remained one year and resigned; then Prof. A. E. Lasher, A. M., was elected to fill the vacancy, remained one year and

resigned; Rev. J. M. McEldowney, D. D., was elected to fill the vacancy and had charge of the school for two years, and resigned, when Prof. J. H. Harris took charge of the school for about two months. At this time the school was very much reduced, and when the Utah Mission met in July, (the Mission was in session from July 16 to July 19, 1880,) it unanimously voted to discontinue the school until January 1, 1881, when a new Principal would be elected and an appropriation made for the school. The school was utterly broken down and discontinued. Mrs. H. D. Fisher, on her own responsibility, opened a summer school and continued it until the fall.

During this year many affirmed that Methodism in Salt Lake City was dead, and when Bishop Wiley arrived in July, 1880, the Methodists earnestly prayed that he would give the Methodism of this city either a *burial* or a *resurrection*. Bishop Wiley chose to do the latter, and decided to send new men into the field.

Rev. T. B. Hilton, A. M., was appointed principal of the Salt Lake Seminary, and arrived November 15, 1880, and without any appropriation, began the work of building up the school.

The history of the Salt Lake Seminary is a sad one.

The men who had this school in charge were good men—men who were successful in fields where they labored, and have been successful in fields in which they are now laboring; but notwithstanding the hard work done, at the expiration of ten years, the school was not only a weakling, but a complete wreck.

We think these facts prove this to be a most difficult field. We affirm that this is the most difficult field Methodism is trying to cultivate. Nevertheless, we believe a well-defined, patiently continued policy will bring complete success. The following article is from the *Salt Lake Tribune*:

The Salt Lake Seminary, under the management of the Methodist Episcopal Mission in this city, is again getting on its feet. The history of the School has shown many vicissitudes, and its life has at times been at a low ebb. Now, however, it is again getting started, and we trust for good and all. The enterprise is, and has been since last fall, under the charge of the Rev. T. B. Hilton, A. M., a graduate of the Northwestern University, of Evanston, Illinois, and also a graduate of the Garret Biblical Institute, a gentleman of ample attainments, whose heart is in the work. His plans are comprehensive, and with the aid he expects from the denomination in the East, will, without doubt, build up a strong and useful school. He plans for the future, and will work up to the fulfillment of the programme. Having the whole matter in his own charge, he can do much better than if hampered. That he has taken hold in the right spirit is certain, and that he will work out good results we fully believe. That he has the sup-

port and confidence of his fellow workers in this field is evident from the following resolutions, passed at the recent Methodist Episcopal Mission Conference :

Resolved, That it is the unanimous and unqualified opinion of this Mission Conference that the religious, financial and educational administration of Prof. T. B. Hilton, A. M., during the past year, has been eminently judicious and successful, and that we earnestly recommend his reappointment, and consider any change of Principal disastrous to the best interest of the school.

Resolved, That we recommend that an educational anniversary be held at our next Conference, and that Prof. T. B. Hilton be appointed to preach a sermon or deliver an address on education in connection therewith.

The whole educational plan embraces a school which shall have all the various preparatory departments, the whole perfected by a university. To begin this work it was necessary to provide more ample school accommodations than heretofore, and accordingly the following preamble and resolutions were passed by the Board of Trustees of the Methodist Episcopal Church, Salt Lake City, and concurred in at the Recent Conference :

WHEREAS, The Methodist Episcopal Church of Salt Lake City is entirely too large for the needs of the society and congregation worshipping therein, for years to come; and, whereas, the acoustic properties are defective, so much so as to make the auditorium almost useless; and whereas, it is desirable that this great property should be made as available as possible for Christian and Mission uses in Salt Lake City; and, whereas, such changes can be made to adapt it to school purposes, and at the same time furnish a neat, large audience room, class and prayer rooms, much more convenient and pleasant than afforded now, and sufficient for all demands of our church services; therefore,

Resolved, That we, the Board of Trustees of said Church, grant unto the Trustees of the University of Utah, the use of the first story, also, the right to cut off the north end of the second story, on a line inside the second arch from the north wall by a plastered partition; also, the second story or gallery in the south, on a line with the third arch from the south wall; the lower ceiling to be made straight and raised at least three feet above the top of the gallery front; the upper part to be cut off by a plastered wall, the lower part by sliding glass doors, such rooms to be used for school purposes; *Provided*, such changes be made at the expense of said Trustees of said University, without involving the church property.

(Signed)

G. M. PEIRCE,
H. W. LAWRENCE,
JNO. S. BARNES,
H. O. STEARNS,
GEO. F. PRESCOTT,
JACOB S. BOREMAN.

In accordance with the above, workmen are now employed making the changes contemplated. The organ has been moved, and the changes are going forward with energy. When completed, the north transept of the main church room will be partitioned off by a solid wall, and will be used for an art room, and it will be a very pleasant room for the purpose. Windows will be cut in the north wall, and the entrance will be by stairway from the first floor. The south transept, in like manner, will be partitioned off, the gallery removed, and a solid wall put in. It will be used for a library cabinet, and museum. It will afford commodious shelving for a large number of books, and will be an airy, pleasant room. The two rooms beside the entrance to the main church room will be enlarged by removing the partitions further into the hall-way, and will be used for recitation rooms. The main room will still be used for a chapel and church, and will soon be much better to speak in than the room as it is now, and will be large

enough to accommodate the church society for years to come, having a seating capacity of five hundred.

On the first floor there is a music room to the left of the main entrance, the Principal's room to the right; a large school room in the eastern part of the building; a pleasant room to the north and another to the west. All these afford very pleasant quarters, and every room is light and airy. With all these changes, with perseverance and hard work, and with the aid expected from the East, the prospects of the school, under the management of its present Principal are promising. During the past year Prof. Hilton has demonstrated by his tact and energy, his fitness and ability to do a grand work for the cause of education in Utah. He is the right man to win in this difficult field. Prof. Hilton is a decided success.

In addition to the other improvements, the Woman's Missionary Society intend to proceed directly with the erection of a new building for boarding house and dormitories. The Structure will be about forty by sixty feet, three stories high, and will adjoin the church on the east and north. The Woman's Home Mission Society will furnish the means to put up this building, if Prof. Hilton will pay for the land; a difficult thing to do, when it is remembered that, for the past ten years, Methodism in Salt Lake City has been a failure. Eventually there will be an extension of this to the front, and there will be an open court between the two. The following report of the committee on education in Utah, adopted at the Ogden Conference in July, will explain the precise status of the work of the Mission in this Territory at the present time:

All permanent civilization must rest on the bed-rock of Christian culture. Christianity is a religion of love that will purify the heart. It is also a religion of light that will purify the head. We maintain that the progress of Christian culture means the progress of the cause of Christ; that Christian education is indispensable as a means of bringing the human family to perfection. Wherever the influence of Christ is deeply felt, there education finds warm and earnest friends. The influence of education in moulding the character can hardly be estimated. Realizing this, Methodism has always recognized it as a duty to educate the intellectual as well as the moral nature. Methodism was born in a university, and the cause of Christian culture has ever been sacred to her leaders. It is our duty as Christians and citizens to furnish to ever person the best means for the broadest culture. The earnestness with which our beloved Methodism has labored for more than a century to uplift the mind, until it is bathed in the white light of intellectuality, demonstrates her faith in the power of truth. The maintenance of common schools is not the special mission of Methodism—this belongs to the State—but owing to the peculiar exigencies of the situation in Utah, we deem it absolutely necessary to our success to establish a school wherever we plant a church. And we believe that for years to come one of the most potent forces for the evangelization of Utah will be the Christian school. Schools are the lighthouses that will dispel the darkness, and we devoutly pray that schools may soon be established in every Mormon town, and especially in every Mormon centre.

We believe profoundly in our National free-school system, and earnestly desire that it may be established in Utah. Every argument that proves its usefulness in the Eastern States applies with special force in Utah.

A free-school system, together with a compulsory educational law, is one of the greatest needs of this Territory. We have carefully studied the Utah Problem, and believe that, relatively, education is of more importance in this Territory than in any other part of our great land. Hence it is with the greatest solicitude that we contemplate the situation of our mission schools. Their life is the life of our church work.

The University of Utah was chartered February 4, 1881. The status of education in the Territory is such that it must require years to build up a school of high grade. If the University of Utah succeeds in establishing itself firmly enough to graduate at

the expiration of ten years, a class in the regular classical course, we shall deem it successful in the highest degree.

We have learned with great pleasure the comprehensive plans of Bishop Wiley. We heartily endorse the proposition to use a part of the Methodist Episcopal Church edifice in Salt Lake City for educational purposes.

We feel encouraged to learn that the Women's Home Missionary Society propose sending lady teachers into the Territory and maintaining them, and that they contemplate erecting, at an early day, a suitable boarding house for our Salt Lake school.

We have maintained the following schools the past year: Salt Lake Seminary, established September 12, 1870, by E. Smith; Ogden Seminary, established January 3, 1871, by E. Smith; Tooele Seminary, established 1871, by E. Smith; Provo Seminary, established 1875, by C. P. Lyford; Beaver Seminary, established 1873, by Clark Smith.

Mrs. Dr. Fisher in Salt Lake, Mrs. L. T. Jayne in Provo, Mrs. Morris in Tooele, and Miss Ida E. Bardwell in Beaver, have labored with such faithfulness and success that they deserve the gratitude of this mission.

Resolved, That our schools give promise of the greatest usefulness, and we believe they are imperatively demanded; that we deem them of vital importance to our church work in Utah.

Resolved, That we pledge ourselves anew to the cause of Christian education.

Resolved, That the University of Utah be recognized as the central school of the Utah Mission, and all other schools, as far as possible, be made preparatory departments to the University of Utah.

Resolved, That in view of the vast importance of this institution to our whole work, we pledge it our sympathy and support.

Resolved, That Judge J. S. Boreman, Rev. J. P. Morris and Rev. E. Smith be appointed as a visiting committee to the University of Utah.

Resolved, That we recommend to the general committee the establishment and maintenance of schools at the following places for the ensuing year: Salt Lake City, Ogden, Tooele, Provo, Spanish Fork, Beaver, Minersville, Farmington, Sandy and Frisco.

THEOPHILUS B. HILTON,
G. M. PERCE,
J. P. MORRIS.

The school began the current educational year on the 5th of the present month. The High School studies are in charge of Prof. Hilton, who also bears recitations in the Grammar School.

The Grammar School is presided over by Prof. T. W. Lincoln, A. M., a graduate of Oberlin College, and a teacher of high repute in his profession. He was Professor of Languages in the Fort Wayne Methodist College, Indiana, for several years, and was successful in a marked degree.

The Intermediate Department is in the west room, under the charge of Miss Ida E. Bardwell, who did commendable service in the Utah school work in Salt Lake City, in 1878-9, and in Beaver in 1880-1. She is a graduate of Rock River Seminary, and one of the most accomplished and efficient teachers that ever came to this Territory.

In the north room is the Primary Department, under the charge of Miss Mary Wheelock, a popular and successful teacher, having few equals in her department of work. The system of instruction is partly object methods and partly Kindergarten.

The Mission also has schools in other places in the Territory, but all will be preparatory schools to the University when it shall become established.

The school in Ogden has two lady teachers, Miss Daily and Miss Stephens. They use the church for their school-room at present, but are putting up a \$500 addition for a school-building proper.

The Tooele school is in charge of Mr. and Mrs. Morris, who use the church for a school-room.

In Provo, Mr. Bonham is in charge, also using the church.

The Beaver school also occupies the church, and is in charge of Mrs. McMillan.

All these schools are just getting fairly established on a good substantial footing, having good teachers, thoroughly devoted to their work.

Altogether, then, we may consider the Utah Methodist Episcopal Educational Mission fairly launched. We trust to chronicle abundant prosperity for it, and that the noble hope of those in charge, of establishing thriving schools in every settlement of this Territory, may be fully realized.

Our schools, as those of other churches, must continue to be not the nurseries alone, but the larger fields to be cultivated by the church. From them must come its full harvest. Wherever the school work has been entered upon with vigor, and confidence in its permanence established in the community, it has been successful, and its positive influences have been marked and far-reaching.

We believe that the Salt Lake Seminary is one of the permanent institutions of our city. In compliance with the wishes of the Trustees and friends of the school, and with the approval of Bishop Wiley, Prof. Hilton will go East and labor under the auspices of the Woman's Home Missionary Society, to solicit funds sufficient to erect the new building and put the school on a good financial basis.

T. WENTWORTH LINCOLN.

CATHOLIC CHURCH.

Although a Catholic priest was officially sent to Utah in 1866, when the property on which St. Mary's Church in this city stands, was purchased, yet no church was erected until the summer of 1871. Since that time, however, the church has grown and prospered to a considerable extent. Then there was but one church building and one priest in the whole Territory; now there are five churches and six priests. There are also in the Territory over forty sisters, engaged in conducting two large boarding academies, one day school and two hospitals, all of which are financially and otherwise in a healthy and prosperous condition. Father Scanlan, under the Archbishop of San Francisco, has charge of the missionary work of the Territory, and is powerfully aided by his band of zealous and hard working co-laborers in the ministry.

St. Mary's Academy.

This institution was established in 1875, and is one of the best and most flourishing of its kind on the Pacific Coast. It is under the direct charge of the Sisters of the Holy Cross, from the well known and justly celebrated head house, St. Mary's, Indiana, where they spent many years preparing themselves for the great work, the proper education of youth, to which they cheerfully consecrated their lives under the firm faith that "those who instruct others unto justice shall shine like stars for all eternity." The Academy is intended for girls only, either as boarders or day pupils; and its object is to impart to them a thorough education, not only to lead out the great faculties of the

mind, but also to unfold the golden treasures of the heart, and thus to make the rising female youth not only intelligent, but also good, virtuous and refined members of society. Everything in and connected with the Academy is designed with a view to the attainment of this object.

Mindful of the truth, "*Mens sana in corpore sano*," every provision is made for the protection and promotion of health. The building is a large and imposing brick structure of three stories and a basement, situated on an elevated site in the most healthy part of the city, and commanding a charming view of the city, and of the lake, with its island mountains. Besides two broad stairways ascending from the first floor, there is another easy stairway on the outside, to insure a safe exit to its inmates in case of accident. The corridors, study halls, class rooms, dormitories, etc., are all spacious, well lighted, and are kept thoroughly ventilated. In the basement are two large furnaces, which, during the winter, are started at four o'clock in the morning, so that the whole house, and especially the sleeping apartments, are comfortably heated at six, when the bell announces to the young lady boarders the hour for rising. The Sisters, at present twenty-two in number, do all the work, from the kitchen, in the basement, to the sleeping apartments in the uppermost story; and the order, regularity and cleanliness which everywhere meets the eye of the visitor, are evidence to him that the Sisters work not only hard, but also well, and in fact, leave nothing undone that is calculated to guard and promote the health of those entrusted to their care.

Connected with the Academy are quite extensive and beautifully laid off play grounds, with nice, well kept graveled walks, and rows of shade and fruit trees. Here, also, are swings, summer houses, croquet grounds, and other means of healthful amusement during the hours of recreation.

The course of study embraces all the usual branches which are considered necessary, in this age, to constitute a first-class education.

Special attention is given to the music department, which is modeled on the plan of the great musical conservatories of Europe.

The art department comprises drawing and sketching and painting in water and oil colors. This department is in charge of a sister who has had many years experience, and took lessons from one of Italy's greatest modern artists.

Besides plain sewing, mending, repairing, etc., there is a special class for all kinds of fancy work.

The Academy has a library of well selected books on history, science, literature and travel, which are at the disposal of the students.

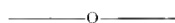
Boys' School.

This is a separate building with separate play grounds. Boys of twelve years and under are received here, either as boarders or day pupils. They are also under the direct charge of the Sisters, who are as watchful over their health, morals and studies as they are over those of the girls. Their course of studies, discipline, training, etc., are the same as those in the Academy. Both the schools are in a most flourishing condition, having an enrollment of nearly three hundred, ninety of whom are boarders. The terms of both schools are very moderate, and may be obtained by addressing the Sister Superioress.—*Salt Lake Tribune*.

THE ISRAELITES.

The Hebrews of Salt Lake City, in accord with the spirit of the age, are moving forward in their religious, benevolent and educational work as fast as circumstances permit. They have bought a lot on the corner of Third South and First West Streets, and contemplate erecting thereon a suitable building for school and meeting house as soon as the funds are at hand. Though not very numerous, the members of this denomination are of a liberal and enterprising spirit. It is true also that their generous impulses are heavily drawn upon, as they have, besides the expenses of their incorporated congregation, a benevolent society, and they own a fine burial ground, upon which they have expended two thousand dollars, and which is a credit to the city.

Our Hebrew fellow-citizens are among the most energetic and public-spirited people in the city, and the good wishes of all go with them in their plans for improvement and in their benevolent and educational works.—*Salt Lake Tribune.*



III.

THE STILL HOUR.

In a still hour I sometimes may escape
 Earth's ceaseless din,
 And catch the echo of the music from
 The land unseen,
 And hear the ripple of the gentle stream
 Whose silver flow
 Speaks to the heart of the unfailing joys
 The blessed know.
 Sometimes the veil of earth dims not my eye,
 And I can see
 The bright ones waving high their joyous palms
 Of victory.
 Sometimes the fragrance of the balmy air
 Floats on the breeze,
 Telling of the full clusters rich and rare
 On its fair trees.
 And list'ning oft I hear my father speak
 Sweet words of cheer :
 "A few short years of work for me, my son,
 Then come thou here."

CHAS. W. PEARSON.

IV.

THE RESOURCES AND ATTRACTIONS OF UTAH.

General View.

Utah Territory lies in the latitude of Missouri, about two-thirds of the way from St. Louis to San Francisco. Its land area is 52,601,600 acres; water area, 1,779,200 acres. Only that which can be artificially watered is really arable. The Wasatch Mountains intersect it from north to south, dividing it into two substantially equal parts. Of the part lying east of this Range and drained by the Green and Colorado rivers and their tributaries, little use has yet been made. It is mountainous, its valleys are about a mile above tide-water, it has some arable and considerable grazing land, with extensive coal-fields lying along the southern slope of the Uintah and the eastern slope of the Wasatch ranges. The settlements are few and small. The Denver & Rio Grande Railroad Company is now constructing a railroad through it, joining Colorado and Utah, which will make it accessible and its resources available.

The settled parts lie along the western base of the Wasatch Mountains, between them and Salt Lake and Lake Utah, in Cache, San Pete, and other valleys: wherever indeed a stream flashes into the sunshine from the gloom of mountain gorge, is caught and trailed in a thousand rills upon the thirsty land. Salt Lake Basin extends from south of Nephi to Bear River Gates, two hundred miles. It includes Salt Lake and Utah Lake, has the general altitude of the Alleghany Mountains, and is the paradise of the farmer, the horticulturist, and the fruit-grower. Cache Valley lies to the northeast, San Pete Valley to the southeast, of Salt Lake Valley. They are noted grain producing sections, but having colder winters and shorter seasons are not so well adapted to fruit growing as Salt Lake Basin. The Sevier River rises in Panguitch Lake, far south, and flows northward, finally breaking out of the mountains and losing itself in the sink of Sevier Lake. Its upper course is settled, wherever tributaries enter from adjoining mountain ranges.

The western one-third of Utah is mountain, desert, sink, and lake, with few oases of grazing or of possible arable land. In the northern part of the Territory the Wasatch is high and massive, there is great

accumulation of snow in winter, and the streams are correspondingly large and numerous. In the southern part the Range is lower and less in mass, it is warmer and there is little snow, smaller and fewer streams, and more desert in proportion. The isolated ranges in the Great Basin give rise to no streams of importance, and the valleys are largely desert. But all the mountains appear to be full of mineral ores, and there is usually water enough to mine and reduce them.

Climate.

In the lower inhabited valleys the climate is mild and salubrious. The atmosphere is dry, elastic, transparent, and bracing. The temperature compares favorably in respect of equability with that of the country at large, and certainly with that of adjacent Territories. The following table gives the annual and seasonal mean temperature; its maximum, minimum, and range; the annual and seasonal rainfall, percentage of moisture and number of days on which there is precipitation—all being the mean of the eight years 1873—1880; observations at United States Signal Service Station, Salt Lake City:

SEASONS.	TEMPERATURE.				PRECIPITATION.		
	MEAN.	MAX.	MIN.	RANGE.	PER CT.	INCHES.	DAYS.
Winter	34.3	51.3	8.2	43.1	67.4	4.15	30
Spring	48.4	75.8	25.3	50.5	45.4	6.74	38
Summer	67.4	95.4	48.1	47.3	29.5	2.06	12
Fall	51.2	74.4	29.0	45.4	43.2	4.00	18
Annual	50.3	74.2	27.6	46.6	46.4	16.95	98

Mean of highest thermometer for eighteen years, 97.4°; lowest, 3.8°; extremes, 104°.—10°. Average daily variation of temperature, 13°; monthly, 46°; mean temperature of four hottest months at 9 o'clock p. m., 57°; humidity in summer, 70 per cent less than saturation; precipitation nearly one-half the average east of the One Hundredth Meridian; mean air pressure at Salt Lake City, 25.63 inches; water boils, 204.3°; average velocity of winds, five and one-half miles an hour against eighteen on the ocean.

The spring opens in March, the atmosphere becomes clear as a dew drop, deciduous trees burst into leafy bloom, and the green of the valleys pursues the retiring snow-line up the mountain slopes. The summer is pleasant in its onset, accompanied by fragrant airs and full streams. Springs of sweet water, fed largely from the surface, bubble forth everywhere. But as the season advances the heat increases, the winds become laden with dust, the storms are dry, the springs fail or become brackish

from concentration of their mineral salts, the streams run low, and vegetation parches unless artificially watered. Still, from the rapid radiation at the earth's surface, the nights are agreeably cool and give strength to bear the heat of the days. In October the air clears up again as in spring, and the landscape softens with the rich colors of the dying vegetation, which reaches up the mountain sides to their summits in places; but on them the gorgeous picture is soon overlaid by the first snows of the approaching winter. The fall is delightful and generally lingers nearly to the end of the year.

The dry air and slight rainfall peculiarly adapt Utah to that out-of-door living, tramping, and camping which so quickly renovates a broken-down nerve apparatus, and through that, all organic processes. Pure water and wholesome food are abundant in all the valleys. One has a choice of altitude ranging between 4,300 and 10,000 feet above the sea, access to mineral springs with remedial qualities for many ills, and in Salt Lake Basin, containing sixty per cent of the population, the ameliorating influences of twenty-five hundred square miles of salt water. Hardly any form of disease originates or proceeds to the chronic stage in the Territory, and upon many who come here diseased, mere residence has a beneficial effect.

Agricultural.

Nearly ten million (9,749,995) acres of public land have been surveyed in Utah. The area of arable land is governed by the amount of water available for irrigation. Calculating the irrigating duty of one cubic foot per second at 100 acres, the streams will water 1,500,000 acres. The land that can be farmed without irrigation (one-third) and what may be watered from springs and wells might swell this to 3,000,000 acres, of which perhaps one-tenth is under fence.

Generally, irrigation cannot be dispensed with. It involves preliminary outlay in preparation and the labor of applying the water, but renders the cultivator independent of the weather in seed-time and harvest, and enriches the soil by the deposit of salts and earths from the irrigating waters. Standard crops require but two or three waterings. The smaller streams have been utilized, but their full capacity, developed by good engineering, has not been brought into requisition.

All the crops of the latitude are grown in Utah with success. The

following table is from the census returns of 1880, crop of 1879, which was thirty-five per cent below the average :

GRAIN.	ACRES IN.	PER ACRE.	TOTAL YIELD.
Wheat	72,954	16	1,167,268
Oats	19,439	21½	417,938
Barley	11,244	19¼	216,535
Corn	12,166	13½	164,244
Rye	1,143	8½	9,719
Buckwheat	48	16	448
Totals	116,994	16	1,976,152

The precipitation of the twelve months—October, 1878-September, 1879,—which made the crop given in the Census Returns was 35.28 per cent less than the average precipitation of the eight years 1873—1880, including this dry year ; and the crop was correspondingly less than the average, so intimately are precipitation and production connected.

Counting one hundred thousand acres in hay, fifteen thousand in miscellaneous crops, ten thousand in fruit, we have two hundred and forty-two thousand acres under cultivation. There are nearly ten thousand (9,264) farms.

Improved land is worth from \$25 to \$100 an acre, according to location. Although one-half of the arable land has been entered, nine-tenths of it is yet unimproved. Its settlement is better undertaken in colonies than individually. Irrigating channels can usually be made with plow and scraper, each adjoining land-owner contributing his quota and having perpetual right to proportional use of water at the additional cost for repairs. Under the desert land law a person is entitled to pre-empt 640 acres, paying one-fifth down and the rest in three years, provided he bring water on the ground.

The climate and soil of Salt Lake Basin are peculiarly well adapted to fruit-growing. The trees are vigorous growers and generous bearers ; fruits large, fair, and fine flavored ; the crop remarkably sure. The higher valleys, having shorter seasons, are less favorable for fruit-raising. In the south, on the Rio Colorado, grapes do well and wine-making is a growing industry. The climate resembles that of Southern California, where cotton, tobacco, oranges, and semi-tropical products generally, are successfully cultivated. Apple orchards bear 100 bushels per acre ; smaller fruits somewhat more ; grapes, five tons.

There is a fair supply of timber for ordinary rough use. The valleys are bare of trees, but the mountains are quite well-wooded. The best trees produce lumber practically although not technically clear. Red

pine and black balsam are the most lasting woods. The people cannot acquire title to wooded land, but they use the timber, paying stumpage under certain circumstances. Rough lumber is worth \$25 per thousand; flooring and finishing lumber is imported and costs \$45.

There is much land on mountain slopes and river terraces which cannot be irrigated and yet is not cut off from water. The native bunch grass is second in quality only to the buffalo and gramma grasses of the Plains. It grows in the most barren spots, cures standing, retaining its nutrient qualities, and has a pyriform seed, very fattening. In Salt Lake Basin, and southward, stock in general winter without fodder; in the more elevated valleys north they require food and shelter, and the stock-raiser does well who provides these against emergencies, anywhere. Ordinarily a five-year old steer, worth \$25, is produced at a cost of \$5.

The yearly drive outward is estimated at 40,000 head, valued at \$600,000. By cultivating lucerne, practicing ensilage, and pushing things, this out-turn might soon be increased ten-fold. The strain of blood in cattle, horses, and sheep has been greatly improved in recent years.

There are probably 675,000 sheep in Utah, (although the Census Officers found but 233,121 sheep in 1880.) shearing 2,700,000 pounds of wool, part of which ranges with the best California wool, part is inferior. One-fourth of it is manufactured in the Territory. It realizes to the producer about twenty cents a pound. Sheep are worth \$2.50, as they run, require no feed or shelter in the winter, are not liable to disease, and yield an annual profit of 40 per cent on cost. Many are driven in, and out, yearly.

Agriculture is in a comparatively primitive state in Utah. Wheat, flour, potatoes, eggs, butter, chickens, seeds, dried fruit, beef and mutton on foot, and wool, are exported, but their value is counterbalanced by nearly ten thousand tons of corn, oats, beans, cheese, hams, bacon, lard, sugar, syrup, currants, raisins, wine, starch, crackers, mustard, tobacco, canned meats, fruits and pickles yearly imported, hardly one of which need be. This indicates the scope Utah farming offers to capital, enterprise, and skill. There is enough water and rich land, the home demand is great and prices stiff enough to make agriculture, instead of mining, the prime industry. It should not need to bring food for man or beast to Utah.

Mining.

Mining began in Utah in 1870. The output has been about sixty million dollars. The product of 1881 exceeded that of 1880 by thirty-five per cent. The mining area is probably almost co-extensive with the

mountain ranges. Mines have been found in every county. There are eighty mining districts, embracing perhaps five million acres. Many of them are now abandoned, but with better facilities of intercommunication and transportation, and with more experience in reducing ores, they will be re-occupied and work resumed, not again to cease.

The productive districts at present are popularly known as the Park City, the Alta, the American Fork, Stockton, Bingham, Tintic, Frisco, Marysvale, and the Silver Reef. The great mine at Park City is the Ontario, between quartzite and porphyry; the pay-ore three or four feet thick by twelve to sixteen hundred feet long; the ore milling about one hundred dollars a ton; forty-stamp chloridizing mill; product to date between nine and ten million dollars, of which nearly one half has been divided among the stockholders as profits; no signs of exhaustion; two or three years' work for the mill in sight; and the lowest level (800-foot) opening as large and rich as any above. The Marsac Company has valuable mines, a twenty-stamp chloridizing mill, and a smelter here; the McHenry Company mines and a mill; there is a great mine in Pinyon Hill, now in litigation as to who owns it; and many other prospective mines, on and off the great Ontario contact, east and west of the Ontario, two or three miles, either way, six or eight of which are being opened and employ steam machinery.

The mines about Alta, (on the Cottonwoods) at Bingham, and Stockton, all accessible from Salt Lake by rail and semicircling the city within thirty miles, ship their ores to Sandy, the Swansea of Utah, and lose their individual output in that of the smelters which buy the ores—all but the Stewart, the Jordan, and the Stewart No. 2, at Bingham, which have gold mills for their gold quartz. At Sandy, and on the Cottonwoods between there and Salt Lake, are the Mingo, Germania, and Hanauer smelters, the Germania refining lead also, whose united monthly product averages about eight hundred tons of base bullion, worth \$125,000. At Tintic, the Crismon Mammoth, a vein forty feet thick, breaking through the limestone across its bedding, and producing with a twenty-seven stamp mill, from \$50,000 to \$100,000 per annum, is the leading mine. The product would be greater but the ore is not adapted to milling, being somewhat complicated. Arrangements are being made to treat it by the Swansea or matting process. The Northern Spy, owned by the Tintic Milling & Mining Company, has kept their ten-stamp mill going the last two years, and seems a valuable mine. The Eureka Hill mine, and the Beck or Bullion, adjoining, ship their ores to Sandy.

The Salt Lake & Western Railroad is nearly completed to Tintic, and the district reasonably expects a new lease of life on this account.

At Frisco, the Horn Silver Company, after much preparatory work, including the erection of steam hoisting works, the extension of the Utah Central Railway to the mine, and the building of five stacks at Francklyn, near Salt Lake, is turning out about fifteen hundred tons of bullion a week, and paying dividends at the rate of \$1,200,000 a year. The pay chimney of this mine is fifty feet wide by three hundred feet long; the capacity of the mine and furnaces at least \$250,000 a month. The Frisco Company has one stack here, and the Cave and Carbonate mines. It owns a large area of placer ground at Osceola, Nevada, and is running one stack at Bullionville, Nevada, on Raymond & Ely tailings. The stack at Frisco turns out about \$25,000 a month. At Silver Reef, the Christy, Leeds, Barbee & Walker, and the Stormont Companies, reducing sandstone silver ores, produce nearly \$1,000,000 a year in fine bullion. A ten-stamp mill has recently been erected and started at Marysvale, headwaters of the Sevier, by the Copper Belt Company. The Copper Belt and the Deer Trail are the most prominent mines of this District. The latter has a great amount of rather low-grade ore in sight, and needs only proper reduction works to become a dividend-paying property. From the long-continued development work in certain mines, the building of new mills and reduction works, and the extension of railroads, a steady growth in the mineral output of Utah may be counted on with a good degree of certainty.

Coal, Iron, Etc.

The coal of Utah has a thickness of 165 feet, and lies along the eastern slope of the Wasatch Range, with inconsiderable interruptions where erosion has carried it away, from the Uintah Range to the Colorado River. Central Utah finds access to this vast coal-field by way of Spanish Fork and Salina Canyons, through both of which the Rio Grande Western is constructing railroads. It is a brown coal, like the other western coals, and like them, or some of them, will undoubtedly make a fair article of coke. A coking plant at Wales, in San Pete Valley, just connected with the Utah Central at Nephi by rail, is soon to go into operation.

All the ores of iron—the spathic excepted—occur in profusion in all parts of Utah, the largest and richest deposits being in Iron County. Hematites and magnetites, carrying an average of perhaps sixty per cent of iron, crop out there in great masses in a belt some two miles wide

and sixteen miles long. One ledge called "The Blowout," is estimated to contain three million tons, standing. Professor Newberry, after analyzing, says many of these deposits are pure Bessemer ores. Water and coal are plenty and convenient, and wood for charcoal. There are important deposits of iron at Tintic, in Cache Valley, about Ogden, and in other localities.

The entire basin of Utah (and Nevada) has been a laboratory where the primitive processes of nature were long active. Amongst the results, aside from silver, gold, lead, iron and coal, are sulphur, gypsum, red and yellow ochres, salt, mineral wax, soluble salts, manganese, antimony, bismuth, copper, zinc, arsenic, cobalt, cinnebar, mica, molybdenum, brick and fire clays, fatty, potters' and porcelain clays, and firestone. Building granites, sandstones and limestones occur in profusion, and marble in great variety, some kinds taking a high polish. Antelope Island affords fine beds of green and royal purple slate of good quality. Volcanic products, and fossils of all the formations, abound. The most famous gold and silver mines of the United States are within this basin—the great bonanzas of the Comstock, Raymond & Ely, Ontario, Horn Silver, Eureka Consolidated, Richmond Consolidated, Northern Belle, and Standard.

Manufactures.

The following table exhibits the growth of manufactures in Utah:

	1850	1860	1870	1880
Number of Manufacturing Establishments	14	48	533	1066
Number of Hands Employed	51	389	1534	3221
Capital Invested	\$ 44,400	\$443,356	\$1,491,898	\$2,839,463
Value of Products	291,223	900,153	2,348,519	4,217,434

The chief articles are flour, rough and finished lumber, leather, boots and shoes, harness and saddlery, woolen fabrics, yarn and hosiery, charcoal, brick, lime, and beer. There are perhaps a hundred or more flour mills, as many saw mills, twenty tanneries, a score of boot and shoe factories, woolen mills containing 5,000 spindles, ten furniture factories, and two or three foundries. The manufacture of bullion from ores, employing 150 stamps and a score of smelting stacks, if added to the value above given, would make it nearly \$12,000,000.

It has been said that "in order to justify an increase of the iron-making plant of the world, a place must be found where the materials for iron-production are plenty and contiguous to each other; where labor is intelligent and steady, and reasonably cheap; where supplies are to be had at ordinary rates; where there is an ample and accessible market at

hand, and withal, far enough away from the iron-making world of America and Europe to defy competition." If there is such a place, it is in Utah. The materials for iron production occur in unlimited quantities in Iron County, within twenty miles of each other. The Utah laborer is reliable, intelligent and steady, and is contented with lower wages than the same quality of labor commands elsewhere. Many of them were born and reared in the coal and iron districts of Great Britain, and are familiar with all branches of the iron-making business. The staple foods for man and beast are more plentiful, cheaper and better than in most places, but such things as cannot be grown or manufactured in Utah are higher than at either seaboard or in the Mississippi Valley. Striking an average, however, it is safe to say that all needful supplies are to be had at ordinary rates. The product would need fear no competition nearer than St. Louis, 1,500 miles away. Colorado is not taken into account, because she lies east of the mountains, and her iron ores will not suffice for more than her own wants. On the Pacific side we are protected by the duties on foreign iron and steel; on the east by the cost of carriage over 1,500 miles of space, which, rated at twice the actual cost of transportation in New York State, would be \$30 a ton. So far as known, there is no coal of much account north or south or west of Utah in the United States, and no iron ores occur at all comparable to ours. With great works, thoroughly equipped for all branches of the business, it is therefore not easy to see why we might not justly count on having and holding the entire Pacific Slope for a market for our product.

Probably four-fifths of the ores in the Rocky Mountains are neglected for want of proper metallurgical works in this valley, equal in capacity and appliances to treating them. With an establishment possessing the means and skill to separate all the metals from their gangues, however combined therewith, an incalculable stimulus would be given to mining, which in turn would deluge the reducing works with various and rich ores. The manufacture of drugs and chemicals, of oils, paints, pig and sheet lead, shot, and lead pipe, would naturally grow out of such works.

Three-fourths of our wool-clip goes East to be manufactured and then returned to us, while the mills work on half-time, because the business lacks capital, classifying or specializing. The best woods for furniture, wagons and agricultural implements, are not native. Nor are the tan-barks—but we shall soon tan leather without barks. With cost of moving raw material East and product back as a protection, lead and its products, and all woolen and leathern fabrics needed by Utah, might be

profitably made here. The products of our fine clays, marble and slate beds, have the cost of one carriage across the continent as protective tariff. There is one paper mill in operation; there should be ten. Mulberry trees and silk-worms do well in Utah, and silk-spinning and weaving machinery is being introduced. These and other branches of manufacture offer liberal inducements to the enterprising investor.

Railroads.

Utah has about 800 miles of railroad in operation, perhaps 200 in course of construction, and nearly as much more projected, duplicating in part the excellent system of Territorial and County roads, 3,000 miles in length. Generally speaking, the railroad system consists of a north-and-south trunk line, three main transverse lines, and branches into the mining canyons and coal fields. The Union and Central Pacific roads, meeting at Ogden, giving Utah important advantages from the competition between East and West, stretch across the northern part of the Territory. The Utah & Northern, belonging to the Union Pacific, runs northward from Ogden through Cache Valley, eighty miles in Utah, and into the heart of Montana, intersecting the Northern Pacific en route. The Utah Central, controlled by the Union Pacific, runs south from Ogden through Salt Lake City to Milford, 265 miles, with connecting roads to Bingham, Alta, Pleasant Valley, and a branch to Frisco. The road to Pleasant Valley belongs to the Rio Grande Western. The Utah & Nevada runs from Salt Lake City westward, via the Lake Shore to Stockton, and belongs to the Union Pacific. A branch from the Union Pacific at Echo runs to Park City. The Utah Eastern parallels the latter from Park City to Coalville. The Denver & Rio Grande Western is extending the Pleasant Valley road from Provo to Salt Lake City, and eastward to Grand River, to meet the Denver & Rio Grande, building westward. The same company is building from Salt Lake City to Park City to connect with the Utah Eastern. The San Pete Valley road, from Nephi to the Wales coal mines is just finished. The Utah Central is constructing a branch to the Pleasant Valley coal-fields. An extension of fifty miles southward would carry it to the iron mines of Iron County. Its ultimate destination is an intersection with the Atlantic & Pacific. There is a road projected, called the California Central, to run direct from these iron mines through the mining districts of Nevada to San Francisco. The Union Pacific is building the Salt Lake & Western, branching from the Utah Central at Lehi, through Tintic and Nevada toward the Pacific. Other important roads in and through Utah have

been determined upon by powerful corporations. They will be constructed in due time, and then every part of Utah will be accessible by rail, and there will be competing lines between the Mississippi Valley and the Pacific, which it is popularly supposed will be a great advantage to the Territory.

Trade and Commerce.

Before the completion of the overland railroad, the imports and exports of Utah did not exceed 12,000 tons per annum. Since that, they have averaged nearly twelve times as much; two-thirds imports, one-half incidental to mining. The value of the yearly imports and exports is not far from \$16,000,000. Jobbers and retailers do a yearly business of \$10,000,000. Perhaps \$3,500,000 are engaged in trade; most of it is done by a few houses. The heaviest is Zion's Co-operative Mercantile Institution, of Salt Lake City, which, with its branches at Ogden and Logan, imports one-fourth of all the merchandise used in the Territory. It has 800 stockholders and a cash capital of \$1,000,000. There is a co-operative institution in nearly every settlement, buying of the big institution at Salt Lake City, and selling to it the country produce they take in for goods, but they are not branches. They have thousands of stockholders, and most of the people patronize them. Fifty insurance companies carry \$500,000 insurance on buildings, and perhaps \$1,500,000 on merchandise in stock, representing, it is estimated, three-fourths of its average value. There are three national and twelve private banks, with an aggregate capital of \$1,000,000; average deposits, \$3,500,000; average loans, \$2,000,000; and drawing \$30,000,000 exchange yearly.

There are no debts on account of railroad construction. The revenue law is liberal. Rates of taxation are three mills for Territorial and three for school purposes; counties may levy in their discretion not more than six; towns are restricted to five for ordinary expenses, five for opening, improving and keeping in repair the streets; while they are all empowered to tax in their discretion to provide water and water-works. Real estate is directly taxed upon assessment of value. Mines are exempt, but improvements on mines are not. Personal property, although owned by non-residents, is taxed if within the Territory. From taxable credits, debts are allowed to be deducted. Stocks of incorporations whose property is taxable, are exempt. Taxable property, \$25,000,000. In no other State or Territory are the taxes so moderate.

The location of Utah must always give it important advantages. It is in the heart of the Rocky Mountains, moderate in altitude, with a

fine climate, rich, well watered valleys, mineral ranges, wooded, and affording limitless pasturage and water power, sustaining a mixed industry, traversed by the natural routes of trade and travel, rapidly filling with people. As the channels of intercourse between the surrounding young commonwealths necessarily stretch across Utah, the tide of population and business prosperity, rising in these, must correspondingly rise in our Territory, like water seeking its level. Yearly our people more and more engage in mining, lumbering, stock raising, speculation, etc., beyond the Territorial limits. Yearly our trade, drawn by ever-extending railroads, finds new channels, broadening and expanding on every hand the theatre of its operations and influence. Commercial pre-eminence among the future great mountain States is easily within the grasp of Utah's business men.

Educational.

An annual Territorial tax of three mills is levied for ordinary school purposes, and the school district trustees may levy such a tax, not exceeding thirty mills per annum, as may be thought necessary for school purposes, if approved by two-thirds of the voters of the district at a meeting called for the purpose. There are about 350 district schools; nominal value of school property, \$400,000; children between six and sixteen, 35,000; attendance, forty per cent; two terms of twelve weeks each year, one of them paid for by tuition fees, which average \$4 a term. Besides the district schools, there are the Deseret University, Brigham Young Academy, about thirty private and forty mission schools with 5,000 enrolled pupils, \$100,000 worth of school property, and paying salaries aggregating \$60,000 a year. Tuition in the mission schools is \$8 a term. They are graded, and really primary schools, although the teachers rank with high-school teachers. The Deseret University, Brigham Young Academy and about six of the mission schools, may be called high schools. Utah affords the ordinary religious and educational facilities of the Territories. One has choice of Protestant services in the principal towns of Northern Utah. The Mormons, who constitute three-fourths of the population, have nearly two hundred buildings for public worship, exclusive of the Great Tabernacle at Salt Lake City, the temple at St. George and the temples building at Manti, Salt Lake City, and Logan. Their ordinary churches are plain, but no expense is spared on the temples.

Attractions.

Of pleasure resorts in Utah, Salt Lake City ranks first. Enjoying a delightful climate and good markets, amply laid out, embowered in trees,

it is connected by rail with every point of interest in the Territory. There are warm medicinal springs in the suburbs. From Fort Douglas, perched like a white bird on the plateau above, the Jordan Valley, the city, and Salt Lake, lie spread out under the eye, a pretty picture. From the city, the Wasatch Range presents a mountain view of unsurpassed interest. The American Dead Sea is reached by rail from the city in forty minutes. Containing some twenty per cent of solid matter, chiefly salt, with no outlet, studded with mountain islands, destitute of life, having a rise and fall resembling a tide whose period is an unascertained series of years, it is a great novelty. The southern shore affords fine bathing. In July and August it is deliciously warm, its density sustains the swimmer, the exercise, the stimulus of the brine, the freedom from danger, the crowds, all combine to make it exceedingly pleasant and beneficial. Utah abounds in mineral springs. The Warm Springs at Salt Lake City, the Red Springs near Ogden, Soda Springs (in Idaho) have been improved, and are frequented by many with great benefit. All the larger streams have their Alpine valleys in the Wasatch and their canyons where they break out. To enjoy this, one must have a camp outfit, his own conveyance and time, saddle horses, hunting and fishing tackle, all the paraphernalia of the tourist and sportsman. To such, there is small use in pointing out attractive localities, since the range is full of them. From the lakes of Big Cottonwood short excursions may take in Parley's Park, Park City, Alta, and mountain heights which command magnificent views. The succession of wild gorge and wooded vale make American Fork Canyon exceedingly attractive. Utah County has a fine sheet of sweet water with grassy borders and full of trout. One passes hence up the Sevier to Panguitch Lake, two miles above the sea, a noted summer resort. Beyond is the Rio Colorado plateau, burrowed deep by streams from far-off mountains, a dreary, ill-looking country, but not without grandeur.

The physical features of Utah—mountain, desert and salt sea—are peculiar and of perennial interest. The Territory has the resources of an empire. Its climate is pleasant and healthful. The main routes of inland commerce traverse it. Its valleys are fertile, its mountains full of mineral ores. Its farms and mines are contiguous. Every stream makes a way for a railroad. Labor and food are cheap. No better mines or facilities for working them are known anywhere, no better market for the farmer. There is unlimited water power, and a fine field for manufacturing. Timber, coal, iron and building stone are plenty. One hundred and fifty thousand hardy and industrious people are on the ground.

No State or Territory offers greater inducements to the enterprising capitalist, artisan, laborer, or farmer.

Political.

There has been an immense advance in Utah since the war period, and it is believed that the people and the times are ripe for the operation of effective legislation for the suppression of polygamy, and the general Americanizing of the laws and institutions of the Territory. If the Election Commission provided for in the Edmunds Bill shall fail to secure a Gentile Legislature, it will at the least secure a monogamous Legislature; and if that proves to be refractory, Congress will be urged to create a Legislative Commission to supersede the Territorial Legislature. This Commission will establish such laws as prevail in the other Territories and American States, and will so place power for a time as to hold these laws intact. Men and things will then adjust themselves gradually to the new laws, as to an accomplished and irreversible fact, and as being right, also. A very few years will bring a natural majority of the people to the support of the new order of things, when Utah can safely be admitted as a State. Polygamy will gradually withdraw into the past, and a freed people will require their church to confine the use of its machinery to spiritual concerns, leaving politics and business to their natural development. Nobody in Utah expects any disturbance in the accomplishment of this peaceful revolution, and it may be added, that the universal disposition is to interfere as little as possible with the past, provided the inevitable change for the future be acquiesced to in as far and as fast as possible. Of course, with this revolution well under way, an influx of people and money into Utah is expected, such as Colorado has experienced since she became a State in 1876. It is quite as rich in resources as Colorado, and enjoys a better climate. Americanized, it will be the most attractive of any of the Rocky Mountain States or Territories.

THE LOYAL CITIZENS OF UTAH.

A general meeting of the citizens of Salt Lake City was held Sunday evening, February 26, 1882, in the Methodist church, to consider the questions of the times in regard to Utah.

Long before the hour of meeting, the house, although the largest Gentile assembly-room in the city, was packed even to the last standing-room. The meeting was enthusiastic, yet orderly.

The position taken by all the speakers, and enthusiastically received by the audience, was that Utah must be placed in harmony with the rest of the nation.

The following resolutions were read and adopted:

WHEREAS, The petitions of the Mormons, memorializing Congress not to disturb the existing order of things in Utah, directly commit every Mormon to the indorsement of polygamy, in defiance of the laws; and, whereas, these same petitions, by their signatures, reveal the absolute slavery of the Mormon people to their chiefs; and, whereas, the frantic exertions of the Mormon leaders to put off the possibility of enforcing the laws in Utah show their mortal terror at the prospect of losing political power: Now, therefore, the Woman's National Anti-Polygamy Society, being composed of old residents of this Territory, who are familiar with the situation here, does hereby

Resolve, That, for more than thirty years, Utah has been under the control of this unlawful element: that under that control this Territory has been made a mere dependency of a hostile creed; the rights of real citizens have been stolidly denied; the ballot has been prostituted, women dishonored, and every sacred element of home destroyed.

Resolved, That every mercy of the Government extended to the Mormons has been scoffed at by them; that the failure of the Government to enact effective laws has been treated as an interposition of God to protect this people, and that every weakness of the Government in failing to make its laws sovereign here has been used to strengthen this Kingdom.

Resolved, That the Government of the United States can no longer

afford to leave the control of a great Territory in the hands of a people who hold a higher allegiance to the heads of a creed than to the Republic.

Resolved, That it is unbecoming the dignity of the Government of the United States, and a steady menace to its power, to leave the management of a great Territory in the hands of men who are in no sense real citizens, and who, even in memorials to Congress, give notice of their determination to continue to resist the laws.

Resolved, That nowhere, under any civilized nation, except in Utah, are men and women who are felons under the law given the ballot, the jury-box and the control of the Government.

Resolved, That this society, speaking in the name of the outraged womanhood of Utah, and for the forty thousand real citizens of this Territory, beseech Congress to make no more delays, to rely no longer on half-way measures, but at once to take from the Mormons all political privileges, until they conclude to accept as sovereign the laws of the United States.

Resolved, That Congress owes it as a duty to the Government and to the loyal people of this country to amalgamate the Edmunds, the Shellenberger and the Willets bills, and make of them a law for the Government of Utah; until, by their submission to the laws, the majority here shall prove that they are entitled to be trusted as citizens.

Resolved, That the Edmunds bill alone is fatally defective, inasmuch as, while it forbids the holding of office and the exercise of the franchise by polygamists, it provides no effective redress against the perjury of the men here who are not bound by an oath, and, if passed in its present form, there is great danger that it will, like the anti-polygamy law of 1862, become a dead letter on the statute books.

Resolved, That we believe that a commission of sterling citizens of this Territory, given full legislative powers, working under the supervision of Congress, is the only real and prompt and merciful remedy for Utah's wrongs.

Resolved, That the croak of the Mormons that the enforcement of the laws of the United States will cause a business depression is a matter which Congress should not consider until a retail trade is deemed of more importance than the great principles on which the Republic rests.

VI.

EMANCIPATION OF MARRIED WOMEN.*

The necessity for this radical change in the marriage law which this act inaugurates, has never been fully apprehended until recent Providential events have demonstrated the necessity for this revolution. This change consists simply in making the common law of the barbaric age to correspond to the present customs of civilization. To secure this correspondence, the legal status of married woman must be changed from that of a legal slave to her husband, to that of a legal companion or partner of her husband. This places married women upon an equality with married men, just as all other women are, in their legal identity before the law.

This argument of "Providential events" is as follows: In early life I was educated to a religious belief which experience and reflection have, during later years, persuaded me to doubt. When these doubts found expression in a Bible class, my husband, who was a rigid Calvinistic Presbyterian clergyman, then a member of the Chicago Presbytery, and a firm believer in total depravity and infant damnation, conspired, with others, to force a renunciation of these views by an incarceration in Jacksonville Insane Asylum.

In this, his determination to coerce my rights of conscience and religious belief, he is shielded by the common law of marriage, by which, all my inalienable rights of womanhood are "suspended during coverture," leaving me legally defenceless and entirely subject to this marital power, no matter how unreasonable or despotic, it may become. And this despotic license is the legitimate heritage, bequeathed, by the common law, to every married man where this law obtains, both in England and America.

When I was being kidnapped for my incarceration, I inquired "by what authority he could imprison an American citizen, simply for quietly exercising the rights of conscience and private judgment in religious matters?"

He replied, "You are not a citizen! You are a legal nonentity! You lost your legal identity when you married, and now, since you have no

*This Article was written, at the request of the Editor, for the UTAH REVIEW.

legal existence in the law, you can have no legal protection under the law. When you are a married woman you have no protection in law, but myself. And wife, I am protecting you now! I want to save your soul! When you believe in total depravity and damnation of infants I will release you, and restore you to your babe and six children."

Thus I found that by marrying and thus losing my identity, I had thereby forfeited all claims to governmental protection of my inalienable rights of conscience and religious belief, to which every other human being under our flag of religious toleration is legally entitled—except married women!

Now I would ask our American Government "why woman should lose her identity by marrying, since she loses no intelligence by so doing? Why should we not retain our identity as our husbands do, and thus be legally entitled to the same protection of our inalienable rights after marriage as before, as they are?"

Again, married woman's personal liberty is imperiled on this same basis. For example: An attempt was made by the indignant public to rescue me from my false imprisonment by the "Habeas Corpus Act," but the Judge replied:

"I can find no such person in the law as Mrs. Packard! She is a nonentity while she is a married woman! She is not an identity! How can I get hold of a nobody, or try a nobody? She and her husband are *one* in the law, but he is that one! He stands for her; he represents her; and all her 'torts and injuries' must come to the law, through him. Even a prosecution for her own broken limbs, must come through him, if at all; for her limbs are his limbs—not her own! In fact, she is his own property in law, just as much as his horse is his own property, and I can no more extend this law to her, without his consent, than I can get his horse without his consent. In either case I commit a trespass upon his property rights, for which I make myself liable to legal prosecution for trespass."

My husband's consent to this trial could not be obtained. In consequence of which, I was legally and hopelessly imprisoned three years, outside the reach of the law or the pale of justice, simply because I had lost my identity when I was married, and thereby lost my protection of personal liberty. Any other human being in America could have had this trial extended directly; but to a married woman it must come indirectly, through another—her owner—her master.

Now we claim that there is no reason why a married woman's personal liberty should not be as well protected after marriage as before

marriage. Therefore the law should not compel her to lose her identity by marrying.

Again, when this new lesson of common law came to be apprehended and understood by the community, they regarded mob law as a justifiable means of defending me, in the absence of all legal protection, and by its influence I was at length brought out for a jury trial, before Judge Starr of Kankakee City, on the question of my sanity.

After a fair trial of five days it was shown by the verdict of the jury that I had been falsely imprisoned three years, on the bogus charge of insanity, instead of heresy—as it would have been styled in former ages—and I was, of course, discharged, not only as a sane person now, but as one who had always been so.

Supposing my troubles all over, I returned to my home and children in Manteno, only to find this home in possession of another occupant, and that I had no more right there than any other woman in the world. Mr. Packard had left the court-room the night previous, and rented my house, sold my furniture, took my money, notes, wardrobe, and my children, and fled his country, to avoid a mob retribution, which was threatened by the highly incensed public.

I then resorted to the Supreme Court at Chicago, and laid the case before them. I begged to learn from them, what were married women's legal rights and what was her protection? Their reply was:

“Married women have no rights! Therefore they have no protection. A married woman's rights are all ‘suspended during coverture.’ She has no protection in law but her husband. All your husband has done is legal, and no one can be prosecuted for doing legal acts. There is no refuge for you, or the least chance for your escape from this legal, marital usurpation, but by a divorce. Regain your legal identity, by thus becoming a single woman, and then you have the right of self-protection from such trespasses and usurpations, in your own hands; because you are then an identity—a citizen. But while you are a married woman you are a slave, without protection—except through your master, your legal owner.”

“But why, Judge, am I compelled to lose my identity by marrying?”

“Because the old common law obtains both in England and America, in the absence of a statute to the contrary, and this law was inaugurated in the barbaric age, when all women were socially slaves as well as legally so. But in this age of civilization, married woman, is, already socially emancipated from these barbaric customs. But the law has not kept pace with civilization. In consequence of this tardy justice of the

law, married women are still legally slaves, while socially, they are partners or companions of their husbands. The only relief the law has, as yet, provided for this married slavery, is, some statutory enactments modifying the common law in relation to her property rights, and a divorcee.

While these statutes define and give her certain property rights, the common law still holds all her other inalienable rights, included in her identity, still subject to the marital power. Giving her these property rights does not emancipate her. All her other rights are still "suspended," and can only be regained, but by restoring her lost identity.

Now we again claim that immediate and full emancipation—not divorce, nor a modification—is what is demanded, by this enlightened age of progress. Emancipation of married women, is not only the demand of intelligence, but it is also the demand of Eternal Justice, as the inalienable right of the developed married women of America.

Again, Eternal Justice demands this emancipation, in order that maternity may be legally protected to married women. As it is now in her slavish relations, a married woman is the only woman who has no right, as a mother, to her own offspring. A single woman has a right to her illegitimate offspring, until the child is fourteen, while the married mother loses all claims to her legitimate children after the "tender age." Because, when she does lose her identity, she loses with it her right of maternity, as this is one of the woman's rights included in her identity. Thus, by becoming a nonentity—a slave, a chattel in law—she forfeits this holiest, God-bestowed right of maternity in womanhood. For example:

I followed my husband to Massachusetts and appealed to the Supreme Court at Boston for my children. He replied :

"I cannot adjudicate your case without you get a divorce, for married women have no right to children! No matter how well qualified you are, I can give you no child while you are a married woman, since the common law of married slavery has annulled your maternal rights entirely. Become a single woman, by divorcee, and then your identity is restored, and you then have a legal capacity to claim your children, and I can then decree that you shall have your children. But I can't before! Under our present laws children must be born illegitimately in order to ensure a mother's right to her child!"

Now we claim that a married mother ought to have as good a right to her child as an unmarried mother. Therefore she ought not to lose her identity by marrying, and thus forfeit her maternal rights. She ought to retain her identity, so that a married mother can have as natural, and as

legal a right to her children as a single mother has. For children born in wedlock need a mother's care and training to bring them up properly, as well as those born outside of wedlock. This premium on infidelity and "free-love" ought no longer to disgrace an American statute book. We therefore ask that the "Maternal Act" be passed, as well as the "Identity Act."

The Identity Act is as follows :

"That every woman shall retain the same legal existence after marriage as before marriage, and shall receive the same protection of her rights, as a woman, which her husband does, as a man; and for any unjust usurpation of her property or her natural rights, she shall have the same right to appeal, in her own name alone, to the courts of law or equity for redress, that the husband has to appeal in his own name alone."

The Maternal Act is as follows :

"The rights of married parents as regards their children shall be equal; and in case of the father's death the mother shall come into possession of the children and the estate just as the father does in case of the mother's death."

When these acts are passed into statutory laws, both slavery and the probates are entombed in one grave, as they should be. Since the probate laws are the legitimate offspring of slavery, it is proper that they should be buried together. In the uncivilized state of society, which gave birth to this law of married slavery of the wife, woman was undeveloped and uneducated, so that, when the husband died, the estate required education from without, to settle it on a just basis. Hence the probates were a necessity in the times of female ignorance. But now, as the daughters are as well educated as the sons, this necessity is superseded by female education and female capacity to assume these responsibilities. And when she is not fully developed up to this point, she can hire a competent party to assist her in settling her husband's estate in the most economical manner possible. Thus, she can save for herself, and her fatherless children, what would otherwise be sacrificed in probating the estate.

MRS. E. P. W. PACKARD,

Chicago, Illinois.

VII.

SOME PROBABLE RESULTS OF THE EDMUNDS BILL.

Since the Edmunds Bill is now a law, it cannot be unprofitable to consider what it is likely to accomplish for Utah. And since there seems to have been a persistent effort, on the part of the Mormon priesthood, to stir up the prejudice and hostility of the people against the Government of the United States, by making them believe that it proposes to rob them of their rights, it may be as well to begin by observing what this Bill does *not* do.

In the first place, it does *not* interfere with the property of any law-abiding man in Utah, no matter what his religious creed may be. Hence all this talk of the priesthood about the intention of the Government to confiscate the cattle and sheep, the houses and lands of the Mormon people has no foundation whatever, and is simply a shrewd device to make the people hostile to the Government, and keep them in subjection to the priesthood.

In the second place, the Edmunds Bill does not interfere with any man's freedom of religious belief. It puts all the different religious denominations of the Territory on the same level by leaving them all free to believe whatever doctrine they please, and by requiring them all to obey the laws of the land. It requires nothing of the Mormons which it does not require of the Presbyterians and of every other religious denomination.

In the third place, it does not interfere with any man's freedom of religious worship. It gives to the Mormons precisely the same freedom of worship that is given to any other religious organization; and certainly they have no right to ask anything for themselves which the Government does not permit in the case of other religious bodies. So much for what the Edmunds Bill does *not* do.

Now let us look at some of the things which it will do, if faithfully carried out. Of course everything depends on the kind of men who compose the Commission. But on the assumption that they will be honorable, high-minded and patriotic men, who will see that the law is faithfully executed, the following are some of the results which we have a right to expect will be accomplished by it:

1. Polygamists will have to take a back seat, and the young men among the Mormons will have a chance to come to the front. The political power of the Territory will be taken from the hands of polygamists and the disloyal members of an anti-American priesthood, and transferred to law-abiding citizens who are in sympathy with American institutions. Such enemies of the Republic as John Taylor, George Q. Cannon, Erastus Snow and others, who have for so many years been trying to substitute Asiatic in the place of American civilization, will not only not be allowed to hold any political office in the Territory, but they will not even be allowed to have the privilege of voting until they purge themselves of the foul crime of polygamy. Never again while the American flag flies in Utah, will its Legislature be allowed to bring shame and disgrace upon the Nation by giving three-fourths of its seats to avowed polygamists. From this time forward, the disgrace will be upon the polygamists and not upon the Nation.

2. Polygamists will not only have to take a back seat, but that back seat will be in the penitentiary, unless they obey the righteous law of the Republic and quit preaching and practicing polygamy. The great majority of the Mormon people will, in all probability, be glad of this. They do not forget that they have been brought into trouble and disgrace by these polygamous leaders. They do not forget that if it had not been for the false teachings of these polygamous leaders, Utah, instead of being a disgrace to the country, and having a meager population of 143,000, would now be a peaceful and prosperous State in the Union, with a population of three hundred thousand.

When the people remember that if it had not been for these polygamous leaders and their false teachings, peace and harmony would now exist between Utah and the rest of the Union, instead of strife and hostility; when the people remember that if it had not been for the false teachings of these polygamous leaders they would be free from the awful shame and bondage and misery of polygamy, and would be enjoying that prosperity and civil liberty which characterize surrounding States and Territories; when the people remember all this, they will, no doubt, be glad in heart to see political power taken from such unworthy men and given into the hands of intelligent, fair-minded and patriotic Americans. This will give the young men among the Mormons those opportunities from which they have been shut out by the high-handed monopoly of the polygamists.

3. Freedom of opinion and conduct will be secured to the Mormon people. Heretofore, they have been compelled to submit to the dicta-

tion of the priesthood or else be subjected to all manner of annoyances without hope of protection or redress. If certain officers were to be elected, the priesthood made out the ticket, and the people did not dare to vote against that ticket however much they might desire to do so. Hereafter, the Mormon people will be protected in their freedom. If they choose to criticise the policy of the priesthood and to oppose that policy, either by their opinions or their votes, the Government will see that they are protected in doing so. If their irrigating water is shut off, or depredations are committed upon their property, or they are annoyed in other ways because they choose to think and act for themselves, those who are guilty of such persecutions will find the strong hand of the Government laid upon them.

Heretofore, if the priesthood commanded the people to sign a petition, no matter how absurd or unjust this petition might be, no matter how much the people might be in heart opposed to it, they had to sign it in order to escape the malicious persecutions of the priesthood. Consequently, within the past few weeks we have seen, in this city, the disgusting spectacle of Mormon business men going about, in a most servile and humiliating way, asking Gentile business men, whom the priesthood tried for years to drive out of business altogether, to sign the petition of this priesthood, asking Congress to suspend legislation for Utah on the ground that it might injure trade. When translated into plain English, this petition really asked that Congress would not attempt to enforce its righteous laws in Utah because these laws did not suit the law-breakers! But notwithstanding the absurdity of these petitions, so great is the tyranny of the priesthood that hundreds of Mormons felt compelled to circulate them and sign them who, in heart, were opposed to them.

But, hereafter, if the Edmunds Bill is faithfully executed, Utah will be so Americanized that if any Mormon chooses to exercise his individual freedom and decline putting his name to any given petition prepared by the priesthood, he will be protected in the exercise of that freedom.

The *Deseret News*, of March 23rd, refers in a commendatory way to the prompt action of Judge Bateman, of Tennessee, in punishing five ruffians who broke up a Mormon meeting in Wayne County. But the priesthood here in Utah take good care not to imitate the example of Judge Bateman. During the past five years meetings of American citizens have been repeatedly interrupted and outrageous depredations committed upon their property, by the subjects of the priesthood, in Brigham City, American Fork, Pleasant Grove, Nephi, and Fillmore. but the writer has yet to hear of the first attempt being made by the Mormon

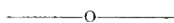
authorities to bring such offenders to justice. But, hereafter, if the Edmunds Bill is faithfully executed, there will be such a wholesome change in the state of affairs in Utah, that every law-abiding man, no matter what his religious creed may be, will be protected in that freedom of opinion and conduct which has become the settled policy of the other portions of the Union. Certainly no true American desires any political or religious privileges for himself which he is not ready to concede to the Mormon people.

4. Another probable result of the Edmunds Bill will be the establishment of a public free-school system for Utah. For more than thirty years the priesthood have had control of educational matters in Utah; but what steps have they ever taken to inaugurate a free-school system? Utah had a Territorial government ten years before Colorado; but the latter has had a free-school system for nearly twenty years. Some of the most elegant buildings in Colorado are devoted to free-school purposes; but in this Territory there is no sign of a free-school system. Consequently the poor have no chance to secure an education for their children. They have to pay tuition for every child that goes to the public schools, which is discouraging enough when the schools are so inferior that they are a positive disgrace to the Territory. But if the Edmunds Bill is faithfully executed, it will be likely to result in a system of free-schools, taught by well trained teachers, in which the children of the poor will have the same advantages as the children of the rich.

5. Finally, the faithful carrying-out of the Edmunds Bill is likely to result in an era of general prosperity and progress such as the people never dreamed of. Utah has the climate, resources and location calculated to make it one of the most enterprising and prosperous of all the Territories. But Americans could not be induced to come here in sufficient numbers to make business lively so long as the Territory was cursed, disgraced and oppressed, by polygamy and priesthood rule. But the word has now gone forth that Utah is to be Americanized; that polygamists are either to stop the crime of polygamy or take up their abode in the penitentiary; that political power is to be transferred from the priesthood to law-abiding American citizens. In short, Utah is to be brought into harmony with the social, educational, civil and religious institutions which have brought glory, strength and stability to the Republic. Hence, Americans of enterprise and capital are bound to come here shortly in large numbers, and make their homes here. Instead of being fifty years behind the times, in five years from now we expect to see Utah running a lively race with Colorado in educational, commercial and

political enterprise. We congratulate the Mormon people on the new era of prosperity and freedom that seems beginning to dawn upon them. And when they fully see what it means and what it is likely to accomplish, we expect to hear them saying: "Thank God for the Edmunds Bill, for it brought commercial prosperity, free-schools and civil liberty to Utah."

R. G. McNEECE.



VIII.

UNDER THE MORNING GLORIES.



She stood within the cottage door enwreathed with nature's fair adorning,
 And whispered with a smile, "beloved, say not good-bye, 'tis but good morning;
 As these bright flowers greet the sun, uprising in his rosy splendor,
 So shall I wait to give thee here, a doorway welcome, warm and tender.
 Hark! how the world's loud voices call thee,
 And sweet, blind Love, must not enthrall thee."

I passed along the dewey lane, with all its blooming wealth unheeded;
 And with the pang of parting rent, for one more look my sad heart pleaded.
 The blossoms drooped in fragile grace, against the golden head out-leaning,
 And in the sunlight flashed a ring, the white hand waived a tender meaning.
 That vision comes with sweet persistence,
 Unchanged, with all our changed existence.



Again, I crossed the dewey lane, and cried, with merry words of warning,
 "Come, love, and bring the welcome now, which thou hast promised for good morning."
 "She is not here," a voice replied, a voice that shook with bitter weeping—
 "No morning light can ever break the night which holds her in its keeping;
 Nor doth she dream of bridal bowers,
 Although her grave is bright with flowers."

O Life! O Love! The marble tells her own life's pure interpretation;
 Loves labor is not wholly lost, and Duty bath its compensation.
 Beneath the vines that wreath the stone, she whispers, through my blinding sorrow,
 "God takes the sunshine of to-day, but gives us His eternal morrow."
 Here Faith doth write her heavenly story
 In one white text—a morning-glory.

MRS. L. S. S. HILTON,

—*Denver Inter-Ocean.*

IX.
THE EDMUNDS BILL.

The following are the provisions of the Edmunds Bill as passed by Congress and approved by the President:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

That section 352 of the Revised Statutes of the United States be, and the same is hereby amended so as to read as follows, namely:

Every person who has a husband or wife living, who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than five hundred dollars and be imprisoned for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage shall have been absent for five successive years, and is not known to such person to be living, and is believed by such person to be dead; nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former marriage which shall have been pronounced void by a valid decree of a competent court on the ground of nullity of the marriage contract.

SEC. 2. That if any male person, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof, shall be punished by a fine of not more than three hundred dollars, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court.

SEC. 3. That counts for any or all of the offences named in section one and two of this act may be joined in the same information or indictment.

SEC. 4. That in any prosecution for bigamy, polygamy or unlawful cohabitation, under any statute of the United States, it shall be sufficient cause of challenge to any person drawn or summoned as a juror or talisman, first, if he lives or has been living in the practice of bigamy, polygamy, or unlawful cohabitation with more than one woman, or that he has been guilty of an offense punishable by either of the foregoing sections, or by section 5352 of the Revised Statutes of the United States, or the act of July 1st, 1862, entitled, "An act to punish and prevent the practice of polygamy in the Territories of the United States and other places, and disapproving and annulling certain acts of the Legislative Assembly of the Territory of Utah;" or, second, that he believes it right for a man to have more than one living and undivorced wife at the same time, or to live in the practice of cohabiting with more than one woman; and any person appearing or offering as a juror or talisman, and challenged on either of the foregoing

grounds, may be questioned on his oath as to the existence of any such cause of challenge, and other evidence may be introduced bearing upon the question raised by such challenge; and this question shall be tried by the court. But, as to the first ground of challenge before mentioned, the person challenged shall not be bound to answer if he shall say upon his oath that he declines on the ground that his answer may tend to criminate himself; and if he shall answer as to said first ground, his answer shall not be given in evidence in any criminal prosecution against him for any offense named in sections 1 and 2 of this act; but if he declines to answer on any ground, he shall be rejected as incompetent.

SEC. 5. That the President is hereby authorized to grant amnesty to such classes of offenders, guilty before the passage of this act of bigamy, polygamy, or unlawful cohabitation, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with.

SEC. 6. That the issue of bigamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect, in any Territory of the United States, and such issue shall have been born before the first day of January, A. D. 1883, are hereby legitimized.

SEC. 7. That no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of the persons described as aforesaid in this section, in any Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor or emolument in, under, or for any such Territory or place, or under the United States.

SEC. 8. That all the registration and election officers of every description in the Territory of Utah are hereby declared vacant, and each and every duty relating to the registration of voters, the conduct of elections, the receiving or rejection of votes, and the canvassing and returning of the same, and the issuing of certificates or other evidence of election in said Territory, shall, until other provision be made by the Legislative Assembly of said Territory as is hereinafter by this section provided, be performed under the existing laws of the United States and of said Territory by proper persons, who shall be appointed to execute such offices and perform such duties by a board of five persons, to be appointed by the President, by and with the advice and consent of the Senate, all of whom shall not be members of one political party, a majority of whom shall constitute a quorum. The members of said board, so appointed by the President, shall receive a salary at the rate of \$3,000 per annum, and shall continue in office until the Legislative Assembly of the Territory shall make provision for filling said offices as herein authorized. The Secretary of the Territory shall be secretary of the board, and keep a journal of its proceedings, and attest the action of said board under this section. The canvass and return of all the votes at elections in said Territory for members of the Legislative Assembly thereof shall also be returned to said board, which shall canvass all such returns and issue certificates of election to those persons who, being eligible for such election, shall appear to have been lawfully elected, which certificates shall be the only evidence of the right of such persons to sit in such Assembly; but each house of such Assembly, after its organization, shall have power to decide upon the election and

qualifications of its members. And at or after the first meeting of said Legislative Assembly whose members shall have been elected and returned according to the provisions of this act, said Legislative Assembly may make such laws, conformable to the Organic Act of said Territory and not inconsistent with other laws of the United States, as it shall deem proper, concerning the filling of the offices in said Territory declared vacant by this act.

After the passage of the anti-polygamy law of 1862, many fondly dreamed that the "twin relic" was annihilated. But it was soon discovered that the law was worse than useless—its fatal defect consisting in requiring proof of the marriage. The Mormons boast that although two decades have passed, polygamy has not been prohibited nor polygamists punished.

Many asserted that the completion of the great continental railroad in 1869, would soon effect the destruction of polygamy; but polygamy was not destroyed by contact with non-Mormon influences.

Again, it was affirmed that the death of Brigham Young, in 1876, would cause the death of polygamy. Brigham died, but polygamy lived.

Once more: It was said that polygamy was dying a natural death. But so tenacious of life has polygamy proven itself to be, that it has steadily increased during the past few years, and at present is spreading with alarming rapidity. The plague-spot is enlarging.

Notwithstanding these facts, many comfort themselves with the thought that the Edmunds bill will not only check, but, in time, utterly extirpate polygamy. We hope so, but do not believe it will accomplish what it proposes. We judge the future by the past. This bill has some points that recommend it. Its passage shows a great advance in public opinion. It is an advance in the right direction, but it falls short of what Utah needs. We fear it will fail to solve the Utah problem.

There has been great rejoicing among the Gentiles over the passage of this bill. The sentiment of many found expression in sentences like the following: "Glory to God;" "the first victory in twenty years;" "the morning dawns;" "light breaks at last;" "praise the Lord." At a prayer-meeting in one of our churches, some asked the Lord to restrain their emotions lest they become too joyful over the passage of the Edmunds Bill. Now we regard this as blessed bosh. There may be some strong points in the Edmunds Bill, but there are many weak ones. We more than suspect that there is much halo and humbug about this bill. In all probability it will prove itself to be a sham. Senator Edmunds may be a colossus of legal lore, but he certainly does not comprehend the situation in Utah. In proof of this assertion, we cite his article in *Harper's Magazine* for January. He says: "Another effectual disposition of the

subject might be made in the annexation of different parts of the Territory (of Utah) to the contiguous States and Territories, by which the concentrated strength of the voting power of the hierarchy would be broken, and political Mormonism would find itself in a minority in the making and administration of local affairs." Comment is unnecessary. This was proposed many years ago and abandoned as chimerical. If the great Senator had given more thought to the situation here, he never would have penned that paragraph. The Edmunds Bill shows the same ignorance that teems in the magazine article. The bill, although framed by lawyers, still legal gentlemen do not agree in the interpretations of it. The significant question has been asked and remains unanswered: "Are the offices vacant or not?"

Congress has declared by law that polygamy is a crime, and the Supreme Court of the United States has pronounced the enactment Constitutional. We have had enough vapping about Mormonism. We want no more fruitless talk or impotent bills.

Polygamy is a crime. A very great crime. A crime against civilization; a crime against nature; a crime against posterity; a crime against womanhood. To compromise with such an evil is simply infamous.

We demand that polygamy be stamped out by the iron heel of a rigid law.

We demand the immediate, unconditional and absolute abandonment of the system called celestial marriage.

We demand that the leaders who have lived in defiance of the anti-polygamy enactment be punished to the full extent of the law, just as we punish other felons.

We think the ignorant and unthinking multitude of Mormon slaves who have been dragged or driven into polygamy by their masters, should be pardoned. But the leaders—the great apostles of the flesh—should be tried, condemned, fined and incarcerated in the penitentiary, and there put at hard labor. It is time this gospel of lust be extirpated. Thousands of little helpless girls in this Territory, if they could but realize the miserable destiny that awaits them, would lift their tiny little hands and cry for help. If we would maintain our civilization, the home must be preserved; and to preserve the home, polygamy must be destroyed. The pretentious claims of these prophets of lust must be set aside. We cannot respect the conscience of the man who says he must become a criminal for Christ's sake. No revelation can destroy the principles of Euclid or change human nature, or destroy common sense. Now, nature and common sense protest against polygamy and pronounce it a crime.

Does some religious fanatic teach and practice it, that fanatic must be punished. Does the Book of Mormon command it, the command must be ignored. Does the Bible sanction it—so much the worse for the Bible.

It is not enough to simply disfranchise polygamists. Polygamy must be destroyed. How can this be done? We answer: Abolish the Territorial government of Utah and vest the government in a legislative commission, appointed by the President with the approval of the Senate. Give Utah such a commission as the Willets Bill provides for, and then we may hope to accomplish something. Let us cease to legislate, or pass a law that will prove effectual, that will be adequate to the end proposed.

We believe that this is an irrepressible conflict. The Mormons propose to stand by polygamy, and namby pamby legislation will produce nothing but Mormon contempt. Religious fanatics who practice the greatest crimes for Jesus' sake cannot be reformed by telling them "it is naughty." They must be coerced. We have toyed and tampered with Mormon polygamy for twenty-three years. Congress has pursued a weak and contemptible policy, and this has only made the law-breakers bolder. Polygamists have declared that God has thus far rescued and saved them, whereas they have gone unpunished, and Mormon murderers, who from Sunday to Sunday, in the Tabernacle, lift their red hands in prayer, have gone unhung because of the impotence of Congress. We sent an army in 1857, under General Albert Sidney Johnston, to Utah, but the result was humiliation to every American to the last degree. The imbecile course of that officer furnished a text to Mormon elders by which they convinced their superstitious slaves that God had interposed and made bare his arm to save Mormonism. Let us trifle no longer. Utah needs a commission. Governor Murray saw this long ago. When President Hayes was visiting Zion, Governor Murray wisely suggested to him the propriety and justice of appointing a commission to govern Utah, such as controlled Louisiana after that territory had been purchased from the old Napoleon. President Hayes, acting on Governor Murray's suggestion, recommended a commission for Utah. This is what we need. This will cut the Gordian knot called the Utah problem. By this means Utah could, in a few years, be redeemed and Americanized.

If the non-Mormons would now unite in urgently pressing upon Congress the necessity of a commission, the Willets Bill might be passed. Again we say polygamy must be stamped out. You cannot reason with rottenness. Polygamy is a crime, and no revelation can change its nature. Though an angel from heaven should preach polygamy, we proclaim let him be accursed.

THEOPHILUS B. HILTON.

BOOKS AND PERIODICALS.

The March *Popular Science Monthly* is especially attractive. The first article, by Miss Hardaker, of Boston, entitled "Science and the Woman Question," gives the most rational view of the subject that any woman has yet presented. "Muscular Expression of Nervous Conditions," by Dr. Francis Warner, is a most attractive paper. There is a capital article on "Sir Charles Lyell," by Grant Allen, accompanied by a portrait of the great geologist. "To Eat and to be Eaten," by Charles Morris, is a very graphic picture of Nature's remorseless ways. Mr. Le Sueur deals with "Materialism and Positivism," showing the distinction, and dissipating a good deal of nonsense about the former "ism." Mr. Larrabee's "Sirens of the Sea" is a captivating chapter on the higher forms of ocean-life. Goldwin Smith's able argument on "The Machinery of Elective Government" is given, and also discussed by the editor. Other readable and practical articles are, "Sound and Radiant Heat," by Professor Tyndall; "Effects of Lightning on Rocks and Soil," by Meunier; "Longevity of Plants," by Hildebrand; and "Soda, a Remedy for Burns and Scalds," by Dr. Peppercorne; "Quackery within the Profession" calls for some Luther, to head a revolt against the corruptions of the medical church. There are an excellent sketch and a well-executed likeness of Professor B. A. Gould, the astronomer. In the department of "Entertaining Varieties" we have the first installment of the amusing and satirical allegory, entitled "The Mountains of the Moon: or, Chronicles of Hakim Ben Sheytan, Mussulman Doctor and Servant of Allah." The editorial and miscellaneous departments of the March *Monthly* are varied, copious, fresh and practical, and the single number is worth a year's subscription. New York: D. Appleton & Co. Fifty cents per number, \$5 per year.

The *North American Review* for March presents a striking array of articles, every one of which possesses the characteristic of contemporaneous interest. First we have a contribution from Senator George F. Edmunds, on "The Conduct of the Guiteau Trial." Ex-Minister Edward F. Noyes communicates the results of his observations of political

affairs in France under the title, "The Progress of the French Republic." In "Trial by Jury," Judge Edward A. Thomas describes the social conditions under which our jury system had its origin, and notes its defects in view of the altered relations of modern life. Mr. John Fiske makes an able and ingenious analysis of that great intellectual movement, the Reformation, educing therefrom the "True Lessons of Protestantism." In "Law for the Indians," the Rev. William Justin Harsha endeavors to demonstrate that the one rational and effectual cure for our Indian troubles is to extend the jurisdiction of the civil and criminal courts over all the social relations of the red man. Professor A. B. Palmer writes on the "Fallacies of Homeopathy." Finally, the Hon. Neal Dow contributes an article on the "Results of Prohibitory Legislation," demonstrating the success of the efforts to suppress the liquor traffic in Maine.

The *Unitarian Review* for March contains, "The Liberal Movement and Religious Institutions," by Rev. Howard N. Brown; "Dante," by Mrs. Frances B. Sanborn; "The Protestant Catholic Church," by Rev. John Cordner, LL. D.; "Henry Whitney Bellows," by Rev. C. A. Bartol, D. D.; "The Defender of the Faith," by Rev. John A. Bellows; "Things at Home and Abroad," by Mrs. Martha P. Lowe; "Review of Current Literature." Price, \$3 a year; publication office, 141 Franklin Street, Boston.

The March number of the *New Englander* has the following table of contents: "The New England Family," by N. Allen, M. D.; "Historians of Early Rome Since Niebuhr," Prof. A. G. Hopkins; "What is Unitarianism?" Rev. E. A. Lawrence, D. D.; "The Sacrificial Aspect of Christ's Death, and its Place in the Work of Redemption," Rev. H. B. Elliot; "Science and Phenomenalism," J. P. Gordy; "Sister Augustine: An Old Catholic," Miss Kate E. Tyler; "Address at the Funeral of Rev. Leonard Bacon, D. D.," Prof. Timothy Dwight; "Leonard Bacon, Pastor of the First Church of New Haven," Rev. G. L. Walker." Published by William L. Kingsley, New Haven.

The March number of *Literature* is an attractive one. The leading articles are: "William Cullen Bryant," by Prof. J. H. Gilmore; "The First Poet of the New Era," Prof. Clarence L. Dean; "Charles Dickens," Lizzie K. Pershing; "Charles Lamb," Iota Subscript; "Dean Stanley," Miss E. H. Brewer; "The Legend of William Tell," Prof. O. B. Super; "In Boston," Massasoit; "Doubt," a poem by S. Carrie Stow. Buffalo, N. Y.: C. A. Wenborne, Publisher.

PRESS COMMENTS.

The UTAH REVIEW holds on its way enlarged and improved.—*Missionary Review, Princeton, N. J.*

The Journal of which Mr. Hilton is the chief inspiration is doing efficient work for the right in polygamy-cursed Utah.—*Evanston, (Ill.) Index.*

The UTAH REVIEW, Prof. T. B. Hilton, editor, has made its appearance since our last issue. We welcome our new contemporary, and wish it all the success its excellence merits.—*Anti-Polygamy Standard.*

The contents are varied and interesting. It is neatly printed on excellent paper, has a corps of good writers, and comes at \$2.00 a year. It will, no doubt, be strongly anti-Mormon.—*California Christian Advocate.*

The UTAH REVIEW is replete with a number of well-written articles on popular subjects. The last number of THE REVIEW is one of the best yet issued, and should have a wide circulation.—*Southern Utah Times.*

The UTAH REVIEW is a welcome visitor to our table. It numbers among its contributors some of the best minds of Utah. The editor and publisher should justly be proud of their efforts in producing a first-class Western magazine.—*Journal, Rawlins, Wyoming.*

The UTAH REVIEW, published by Theophilus B. Hilton, A. M. is upon our table. It is a sprightly magazine and filled with well selected and interesting articles. We welcome it among the many useful magazines of the land and predict a prosperous future.—*Secorro Sun.*

The UTAH REVIEW Vol. I, No. III., is upon our table. The contents are interesting and will be enjoyed by all thinking people. The article by O. J. Hollister, "A Wonderful Country," is one of the best of this clever writer. The most valuable and important article is entitled "Political Assassination," written by the editor, Rev. T. B. Hilton. We wish the UTAH REVIEW success and think it will achieve it. The editor, Prof. Hilton, is a strong thinker and a brilliant writer, and by education and experience is thoroughly prepared for his work.—*Tullidge's Quarterly Magazine, Salt Lake City.*

The first number of the UTAH REVIEW, published at Salt Lake City and edited by the Rev. T. B. Hilton of the Methodist Church has been received at this office. The announcement of the strong list of home contributors, among whom are Governor Murray, who is an experienced journalist, and Judge Goodwin, the brilliant editor of the Salt Lake *Tribune*, entitle it to a large patronage. It proposes to discuss all the leading topics, especially those which relate to local affairs, with impartial judgment giving to both sides in all controversies a fair hearing. We heartily wish it success in the field it will attempt to occupy.

The October number of the UTAH REVIEW, a monthly magazine published at Salt Lake City, is at hand with an unusual table of contents. This is the fourth number; it is an improvement upon its predecessors and well worthy of encouragement.

We have just received the sixth and seventh numbers of the UTAH REVIEW, a monthly magazine published at Salt Lake City and edited by Theophilus B. Hilton. They are well filled with interesting and instructive literary matter, and the uniform improvement noticeable in each successive number gives assurance of the permanent success of the enterprise.—*Ogden Pilot.*

The last number of the UTAH REVIEW by Rev. T. B. Hilton is the finest and ablest literary publication yet issued in the Rocky Mountain region. Its editorials are brief and to the point.—*Southern Utah Times.*

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We would call the attention of our home patrons to the advertisement of Myrick & Jones, Marble dealers, which appears in this issue of the REVIEW. They are first-class workmen and guarantee satisfaction. Any one wanting anything in their line would do well to give them a call before ordering elsewhere.

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The American Newspaper Directory, which will be issued next month by Geo. P. Rowell & Co., of New York, will contain the names of 10,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 996 against 921 in 1881. The largest increase has been in New York—ten dailies; twenty-nine of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues. California, Nebraska, Nevada, Oregon, South Carolina, Tennessee, Vermont and West Virginia have fallen behind 1881 in the total number of periodicals issued. In Georgia, Maine and Massachusetts the suspensions have exactly counterbalanced the new ventures. In every State not mentioned above, and in the Territories, there has been an increase.

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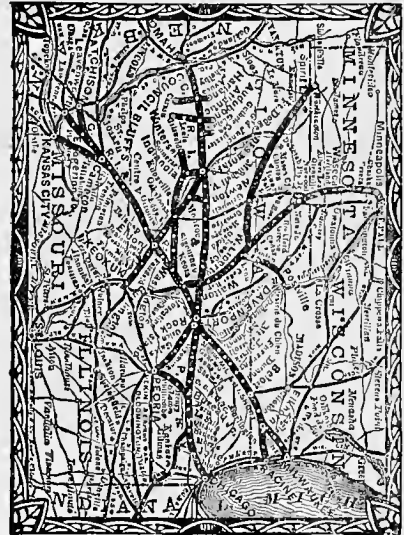
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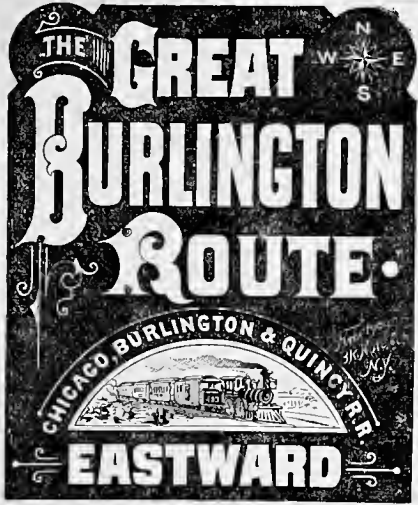
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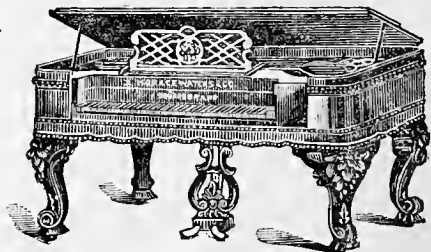


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